

WOMEN IN QUR'AN

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P R E F A C E

The Orientalists have generally been critical of the socio-cultural values of Islam especially with regard to the status of women. It is assumed that :-

- (a) Islam discriminates against women.
- (b) Islam regards woman as inferior to man.
- (c) A woman is not permitted to work outside her house.
- (d) Higher education for women is considered unnecessary.
- (e) Women are the weaker sex and cannot be assigned any position of responsibility.

These critics either misunderstand or misinterpret the Islamic view point. It is proposed in the following pages to study the Qur'anic injunctions regulating man-woman relationship and the role assigned to women in its social order. The verses of the Holy Qur'an have been compiled under various headings preceded by a short introduction. It is the author's firm belief that no society, past or present, has given the place of honour, dignity and respect that the Holy Book has bestowed on woman.

The first chapter gives an overview of the position of women in societies prior to the advent of Islam in order to comprehend more fully and appreciated the revolution brought about by the teachings of the Qur'an in the inter-relationship and rights and responsibilities of both men and women.

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CHAPTER 1

WOMEN IN HISTORY

A study of the history of human civilization reveals that it is seldom that woman has been given her rightful position in society. Many philosophers, thinkers and scholars in different periods of history have been giving divergent views about woman. (Sometimes she was regarded as "the root of all evils" and sometimes she was worshipped as "goddess of fertility." Between these two extreme views, woman had actually lost her natural position.)

GREEK CIVILIZATION :

Greek Civilization is regarded as one of the most magnificent civilizations in history. In its early phase woman was regarded as a sub-human creature, inferior to man. The Greek philosophers like Socrates, Plato, Aristotle, Herodotus and others regarded woman as fit only to perform household chores.

Plato brings under one category "children, women, and servants."¹ Woman was confined to her home with her chastity as a jealously guarded treasure. Male and female apartments in the same house were well segregated.

Then came the period of perversion and licence in Sparta—the great Greek City-state. Spartans wanted strong and brave citizens. They, therefore, left their men and women free of all moral bonds for bringing forth healthy children :

1. A Short History of Woman, p. 90.

“Since the supreme good of the state was the production of healthy children, there was nothing immoral in free intercourse between people outside the bonds of matrimony, always provided that the men and women who indulged in it, conformed to the necessary high standard of physical excellence. Such free love was, therefore, not discouraged and brought to disgrace, whereas celibacy was a sin and a crime.”¹

At a later stage indulgence in the pleasures of the body came to be known as arts and aesthetics. This directly affected the position of women in Greece.

ROMAN CIVILIZATION :

In its earliest phase we find women totally dependent on men. Before marriage she was subject to the supervision and authority of the father and after marriage of her husband. “As such she could not, of course, exercise any public or civil office, she could not act as witness, she could not sign a will, she could not make a contract, she could not inherit property from anyone.”²

Gradually, however, woman acquired a better position in society. Although man remained the Chief of the family unit his authority over his wife was eroded to a considerable extent. With further advancement in civilization the Roman woman became economically independent and attained in general greater power and legal status. Divorce became easier and marriage could be dissolved on flimsy grounds. Seneca (4 B.C.-65 A.D.), the renowned Roman philosopher and statesman, said :

“Now divorce is not regarded as something shameful in Rome. Women calculate their age by the number of husbands they have taken.”³ Cato openly held juvenile delinquency as

1. A Short History of Woman, p. 100.

2. *Ibid.* p. 103.

3. S. Abdul Ala Maududi : *Purdah and the Status of Women in Islam*, Translated and Edited by Al-Ashari, Lahore 1979. p. 8.

justifiable. Cicero also pleaded for granting moral laxity to the youth.

When the restraint on public morality turned loose, a flood of sexual licentiousness, and promiscuity burst upon Rome. Theatres became scenes of perversion. Houses were adorned with naked and immoral paintings. Prostitution became common. Men and women bathed together in public baths. Roman literature contained immodest and immoral themes. All this led to the decline and fall of Roman Empire.

CHRISTIAN EUROPE :

Christianity began by inculcating moral teachings among the people. It forbade adultery. Wives were praised for their chastity. Early Christianity aimed at purity of morals of both men and women and therefore considered marriage as a necessary social institution. But soon these noble teachings were changed. The clergy looked upon woman as evil and responsible for the original sin of man.

Father Tertulian (A.D. 150) said about woman :

“Do you know, that each of you is an Eve ; the sentence of God on this sex of yours live in this age ; the guilt must of necessity live too, you are the devil’s gateway, you are the un-sealer of that tree ; you are the first deserter of the Divine Law ; You are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God’s Image Man.”¹

One of the Greek Fathers of the Church says :

“She is an inevitable evil, an eternal mischief, an attractive calamity, a domestic risk, a charming and decorated misfortune.”²

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1. Dr. Parveen Shaukat Ali, *Status of Women in the Muslim World*, p. 11.
 2. S. Abul A’la Maududi, *Purdah and the Status of Women in Islam*, p. 9.

Such ideas adversely affected the status of woman in Christian society. She became wholly dependent on man. Her freedom was taken away under the pretence of protecting her from sin. She had no rights of having property and inheritance.

Celibacy was considered holy. Marriage meant only a legitimate outlet for lust. Dissolution of marriage was prohibited. It was vicious and sinful for the widow or widower to marry again. Thus the position of woman under Christianity was very unenviable.

PRE-ISLAMIC ARABIA :

In pre-Islamic Arabia it was regarded a disgrace to have daughters hence the custom of burying them alive. Woman was considered as a mere plaything. It was the privilege and the right of her father, brother or any other male guardian to give her in marriage to whomsoever he chose. To quote Syed Amir Ali ;

“Among the pagan Arabs, a woman was considered a mere chattel ; she formed an integral part of the estate of her husband or her father, and the widows of a man descended to his son or sons by right of inheritance as any other portion of his patrimony.”¹

Polygamy and polyandry were practiced among ancient Arabs. There was no uniform law for regulating marriage and divorce and this created serious complications in the social life of the Arabs.

It was in this social milieu that the Quran was revealed to the Holy Prophet with the message that all mankind—male and female—has been created by Allah and that He does not prefer one over the other on the basis of a person's sex.

1. Syed Amir Ali, *The Spirit of Islam*, p. 82.

وَاللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّجَعَلَ لَكُمْ مِّنْ
 اَزْوَاجِكُمْ بَنِيْنَ وَّ حَفَدَةً وَّرَزَقَكُمْ مِّنَ الطَّيِّبَاتِ
 اَفَبَا لِبَاطِلٍ يُؤْمِنُوْنَ وَّ بِنِعْمَتِ اللّٰهِ هُمْ يَكْفُرُوْنَ ۝

[٤٢/١٦]

And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you. Is it then in vanity that they believe and in the grace of Allah that they disbelieve ? [16/72]

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَّ
 جَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَاۤئِلَ لِتَعَارَفُوْا ۗ اِنَّ اَكْرَمَكُمْ

عِنْدَ اللّٰهِ اَتْقٰىكُمْ ۗ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ۝ [١٣/٣٩]

O mankind ! Lo ! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo ! the noblest of you, in the sight of Allah, is the best in conduct. Lo ! Allah is knower, Aware. [49/13]

اَوَلَمْ يَرِالْاِنْسَانَ اِنَّا خَلَقْنٰهُ مِّنْ نُّطْقَةٍ فَاِذَا هُوَ

[٤٤/٣٦]

خَصِيْمٍ مَّبِيْنٍ ۝

Hath not man seen that We have created him from a drop of seed ? Yet lo ! he is an open opponent. [36/77]

قُلَيْنَنْظُرِ الْإِنْسَانَ مِمَّ خُلِقَ ○ خُلِقَ مِنْ مَاءٍ
 دَافِقٍ ○ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ○
 إِنَّهُ عَلَى رَجْعِهِ لَقَادِرٌ ○ يَوْمَ تُبْلَى السَّرَائِرُ ○ فَمَا لَهُ
 مِنْ قُوَّةٍ وَلَا نَاصِرٍ ○

[١٠ - ٥/٨٦]

So let man consider from what he is created. He is created from a gushing fluid. That issued from between the loins and ribs. Lo! He verily is Able to return him (unto life). On the day when hidden thoughts shall be searched out, Then will he have no might nor any helper.

[86/5-10]

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ○ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ
 أَكْمَامِهَا ○ وَمَا تَحْمِلُ مِنْ أُنْثَى ○ وَلَا تَضَعُ إِلَّا
 بِعِلْمِهِ ○ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَدْ تَكَ
 مَا مِنَّا مِنْ شَهِيدٍ ○

[٤٤/٤١]

Unto Him is referred (all) knowledge of the Hour. And no fruits burst forth from their sheaths, and no female carrieth or bringeth forth but with His knowledge. And on the day when He calleth unto them; Where are now My partners? they will say: We confess unto Thee, not one of us is a witness (for them).

[41/47]

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ
شَيْئًا وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ

[٤٨/١٦]

تَشْكُرُونَ ○

And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks. [16/78]

يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنَاثًا وَيَهَبُ
لِمَنْ يَشَاءُ الذُّكُورَ ○ أَوْ يَزْوِجُهُمْ ذُكْرَانًا وَ
إِنَاثًا ○ وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ○

[٥٠ - ٤٩/٤٢]

He bestoweth female (off-spring) upon whom He will and bestoweth male (off-spring) upon whom He will ; Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful. [42/49-50]

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا

[٨/١٣]

تَزْدَادُ ○ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ○

Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with Him is measured. [13/8]

وَاللّٰهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِّنْ نُّطْفَةٍ ثُمَّ جَعَلَكُمْ
 أَزْوَاجًا ۗ وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۗ
 وَمَا يُعَمَّرُ مِنْ مُّعَمَّرٍ وَلَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي

[۱۱/۳۵]

كِتَابٍ ۗ إِنَّ ذَٰلِكَ عَلَىٰ اللّٰهِ يَسِيرٌ ۝

Allah created you from dust, then from a little fluid, then He made you pairs (the male and female). No female beareth or bringeth forth save with His knowledge. And no one groweth old who groweth old, nor is aught lessened of his life, but it is recorded in a Book. Lo! that is easy for Allah.

[35/11]

CHAPTER 3

ADAM AND EVE

The event of Satan tempting Adam and his wife is narrated in the Holy Quran but unlike the story in the Genesis it was not Eve (the name is not mentioned in the Holy Quran) who was the first to yield to temptation. Both Adam and Eve acted together ; sinned together and were pardoned after their repentance. There is no scriptural authority for the Muslims to blame woman for the sins of man.

Our first parents were bestowed with the faculty of choice which implied that they had the capacity for evil about which they were forewarned. They realised the evil with their fall, but God in His Grace provided them the opportunity to regain their lost status. Allah has neither shown any preference nor made any distinction between Adam and his wife.

VERSES FROM THE HOLY QURAN
ON
ADAM AND EVE

وَيَا دَمُ اسْكُنْ أُمَّتَ وَزَوْجِكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ
 شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ
 الظَّالِمِينَ ○ قَوْمُوسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا
 مَا وَّرَىٰ عَنْهُمَا مِنْ سَوَاتِحِهِمَا وَقَالَ مَا نَهَاكُمَا
 رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَيْنِ
 أَوْ تَكُونَا مِنَ الْخَالِدِينَ ○ وَقَاسَمَهُمَا نَبِيُّ لَكُمْ مِنَ
 النَّصِيحِينَ ○ فَدَلَّهُمَا بِرُوحٍ فَلَمَّا ذَاقَا الشَّجَرَةَ
 بَدَتْ لَهُمَا سَوَاتِحُهُمَا وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ
 وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنهَكُمَا عَنْ تِلْكَمَا
 الشَّجَرَةِ وَأَقْبَلَهُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ مُبِينٌ ○
 قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا
 وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ○

[٢٣/١٩-٤]

And (unto man) : O Adam ! Dwell thou and thy wife in the Garden and eat from whence ye will, but come not nigh this tree lest ye become wrong-doers.

Then Satan whispered to them that he might manifest unto them that which was hidden from them of their shame, and he said : Your Lord forbade you from this tree only lest ye should become angels or become of the immortals.

And he swore unto them (saying) : Lo ! I am a sincere adviser unto you.

Thus did he lead them on with guile. And when they tasted of the tree their shame was manifest to them and they began to hide (by heaping) on themselves some of the leaves of the Garden. And their Lord called them, (saying) : Did I not forbid you from that tree and tell you : Lo ! Satan is an open enemy to you ? They said : Our Lord ! We have wronged ourselves. If Thou forgive us not and have not mercy on us, surely we are of the lost !

[7/19-23]

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا

[٣٥/٢]

مِنَ الظَّالِمِينَ ○

And We said : O Adam ! Dwell thou and thy wife in the Garden, and eat ye freely (of the fruits) thereof where ye will ; but come not nigh this tree lest ye become wrongdoers.

[2 : 35]

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا
كَانَا فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ۝ [٣٦/٢]

But Satan caused them to deflect therefrom and expelled them from the (happy) state in which they were; and We said: Fall down, one of you a foe unto the other! There shall be for you on earth a habitation and provision for a time. [2 : 36]

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةٍ

الْخَالِدِ وَمُلْكٍ لَا يَبْلَىٰ ۝

فَاكَلَا مِنْهَا فَبَدَتَ لَهُمَا سَوَاتِهِمَا وَطَفِقَا

يَخْتَصِفْنَ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ذُوعَصَىٰ

آدَمُ رَبَّهُ، فَغَوَىٰ ۝ ثُمَّ اجْتَبَاهُ رَبُّهُ فَتَابَ عَلَيْهِ

وَهَدَىٰ ۝ [١٢٢-١٢٠ : ٢٠]

But the Devil whispered to him, saying: O Adam! Shall I show thee the tree of immortality and power that wasteth not away?

Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disoveyed his Lord, so went astray.

Then his Lord chose him, and relented toward him, and guided him.

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ
 عَدُوٌّ فَآمَسَايَا تِيغَم مِّنِي هَدَى فَمِنِ اتَّبَعَ هَدَايَ

[١٢٣ : ٢٠]

فَلَا يَضِلُّ وَلَا يَشْقَى ○

He said : Go down hence, both of you, one of you a
 foe unto the other. But if there come unto you from Me
 a guidance then whoso followeth My guidance, he will
 not go astray nor come to grief.

[20 : 123]

CHAPTER 4

Atto.
276-D

EQUALITY OF SEXES

(The position of women in the so-called great civilizations of the past reveals that "a woman had in no period of her life an independent existence."¹ Man regarded her occasionally a goddess, usually as a slave, but rarely as a companion and a comrade. Even Modern Europe which claims that it has totally liberated woman from man-chauvanism, fails to provide her with the rightful role in society. It was for the first time that Islam bestowed equal rights to a woman.)

There is a complete and separate Surah in the Holy Quran about Women (*i.e.* Al-Nisa). It is in this Surah wherein Allah has laid down clearly the doctrine of equality.

The Holy Quran is addressed to all mankind—men and women alike. Certain passages make this explicit by addressing both men and women. "Lo ; men who surrender unto Allah, and women who surrender, and men who believe, and women who believe, and men who obey and women who obey, and men who speak the truth, and women who speak truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and

1. Marriage and Morals, p. 26.

women who guard (their modesty) and men who remember Allah much and women who remember Allah hath prepared for them forgiveness and a vast reward. [33 : 35]

Both men and women will be raised on the Day of Judgment and rewarded or punished on the basis of their deeds. "On the day when the hypocritical men and the hypocritical women will say unto those who believe ; Look on us that we may borrow from your light ; it will be said : Go back and seek for light ; Then there will separate them a wall wherein is a gate, the inner side whereof containeth mercy, while the outer side thereof is toward the doom. They will cry unto them (saying) were we not with you ? They will say : Yea, verily ; but ye tempted one another, and hesitated, and doubted, and vain desires beguiled you till the ordinance of Allah came to pass ; and the deceiver deceived you concerning Allah." (57 : 13-14)

"O mankind be careful of duty to your Lord who created you from a single soul and from it created its mate-and from them twain hath spread abroad a multitude of men and women."

(4 : 1)

This is a declaration that all human beings are equal. There is no distinction of race, sex, or colour in Islam and both men and women stand on equal footing in respect of enjoying basic human rights because they all ultimately spring from a single source.

God does not distinguish between man and woman. Both can attain the highest place of honour and distinction by virtue of his or her faith and righteous deeds. Both are promised similar rewards if they obey Divine Commandments and both are warned against similar chastisement if they disregard those commandments. Says the Holy Quran : "And whoso doeth good

works, whether of male or female, and he (or she) is a believer such will enter paradise and they will not be wronged the dint in a date-stone. (4 : 124)

Islam believes in co-operation between the male and female. A woman is a full and equal partner of man. She has an independent personality. Her life, her honour and her property are as sacred as those of man.

VERSES FROM THE HOLY QURAN
ON
EQUALITY OF SEXES

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ
فَلَنُحْيِيَنَّاهُ حَيَاةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ
بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ۝

[16 : 97]

Whosoever doeth right, whether male or female, and is a believer, him verily We shall quicken with good life and We shall pay them a recompense in proportion to the best of what they used to do. [16 : 97]

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَىٰ إِلَّا مِثْلَهَا ۚ وَ مَنْ
عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ
يَدْخُلُونَ الْجَنَّةَ يُرْزَقُونَ فِيهَا بِغَيْرِ حِسَابٍ ۝

[40 : 40]

Whoso doeth an ill-deed, he will be repaid the like thereof, while whoso doeth right, whether male or female, and is a believer, (all) such will enter the Garden, where they will be nourished without stint. [40 : 40]

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ
مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ

[١٢٤ : ٤]

تَقِيرًا ○

And whoso doeth good works, whether of male or fe-
male, and he (or she) is a believer, such will enter paradise
and they will not be wronged the dint in a date-stone. [4 : 1 24]

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ
مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِّنْ بَعْضٍ قَالَتِ
هَاجِرُوا وَآخِرُجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي
وَقُتِلُوا وَقَاتِلُوا لَأَكْفِرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَأَدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

تَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حَسَنُ الثَّوَابِ ○ [١٩٥ : ٣]

And their Lord hath heard them (and He saith): Lo !
I suffer not the work of any worker, male or female, to be
lost. Ye proceed one from another. So those who fled
and were driven forth from their homes and suffered
damage for My cause, and fought and were slain, verily
I shall remit their evil deeds from them and verily I
shall bring them into Gardens underneath which rivers
flow—A reward from Allah. And with Allah is the
fairest of rewards.

[3 : 195]

إِنَّ الْمَصْدِقِينَ وَالْمَصِدِّقَاتِ وَأَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا

يُضْعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ○ [١٨ : ٥٤]

Lo ! those who give alms, both men and women, and lend unto Allah a goodly loan, it will be doubled for them, and theirs will be a rich reward. [57 : 18]

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ

وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ

وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ

وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ

كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ○

[٣٥ : ٣٣]

Lo ! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble, and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty) and men who remember Allah much and women who remember—Allah hath prepared for them forgiveness and a vast reward. [33 : 35]

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ
بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بِشْرَمِكُمْ الْيَوْمَ جَنَّاتٌ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ
هُوَ الْفَوْزُ الْعَظِيمُ ٥٤ ٥ يَوْمَ يَقُولُ الْمُنْفِقُونَ
وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتِسِسْ مِنْ
نُورِكُمْ ٥ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا ط
فَضْرِبَ بَيْنَهُمْ بِسُورِهِ، بَابُ 'بَاطِنُهُ، فِيهِ الرَّحْمَةُ
وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ٥٥
يَنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ
فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ
الْأَسَالِي حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ ٥٦
قَالِيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا
مَا أُمْسَكُمُ النَّارُ هِيَ مَوْلَاكُمْ وَبِئْسَ الْمَصِيرُ ٥٧

On the day when thou (Muhammad) wilt see the believers, men and women, their light shining forth before them and on their right hands, (and wilt hear it said unto them): Glad news, for you this day: Gardens underneath which rivers flow, wherein ye are immortal. That is the Supreme triumph. On the day when the hypocritical men and the hypocritical women will say unto those who believe: Look on us that we may borrow from your light! it will be said: Go back and seek for light; Then there will separate them a wall wherein is a gate, the inner side whereof containeth mercy, while the outer side thereof is toward the doom. They will cry unto them (saying): Were we not with you? They will say: Yea, verily; but ye tempted one another, and hesitated, and doubted, and vain desires beguiled you till the ordinance of Allah came to pass; and the deceiver deceived you concerning Allah; So this day no ransom can be taken from you nor from those who disbelieved. Your home is the Fire; that is your patron, and a hapless journey's end. [57: 12-15]

وَالَّذِينَ يَزُفُّونَ يَوْمَئِذٍ الصُّلَّةَ إِذْ يَأْتِيهِمُ
 الْمَلَائِكَةُ أُولَئِكَ حَتَّىٰ إِذَا خَرَبُوا عَلَىٰ سَاقٍ
 هُمْ يَحْسِبُونَ أَنَّهُم مُّقْرَّبُونَ أَلَيْسَ لِمَنْ
 خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِعَظِيمٍ

[58: 33]

And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin.

[33: 58]

لِيُعَذِّبَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ
وَالْمُشْرِكَاتِ وَيَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ○ [٤٣ : ٣٣]

So Allah punisheth hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women, and Allah is ever Forgiving, Merciful. [33 : 73]

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً مِمَّا

كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ ○ [٥ : ٣٨]

As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise [5 : 38]

CHAPTER 5

INTER-RELATIONSHIP AND RIGHTS & RESPONSIBILITIES OF MAN WOMAN

(There is no difference in social, economic and human rights of man and woman. Islam recognises both as equals and partners. Women have the freedom to make their own decisions in every sphere of human activity including economic, social and political spheres. They are accountable for their actions as they have been endowed with the same mental and spiritual faculties.

The Quran reproaches those who believe women to be inferior to men. "And they assign unto Allah daughters—Be glorified! and unto themselves what they desire. When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly. He hideth himself from the folk because of the evil of that whereof one hath had tidings (asking himself): Shall he keep it in contempt, or bury it beneath the dust. Verily evil is their judgement." (16 : 57-59))

God created men and women from a single soul. There is no distinction between men and women on the grounds of sex. As human beings both are equal in all respects. "O mankind be careful of duty to your Lord who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women." (4 :1).

Women are a source of comfort and rest and it is a sign of God that He has set between man and woman mutual love and

mercy, "And of his signs is this : He created for you helpmeets that ye might find that ye might find rest in them, and He ordained between you love and mercy." (30/21)

They protect and save each other from sin and provide warmth and closeness of companionship and a solid intimate friendship. They enjoin the right and forbid the wrong. "And the believers, men and women, are protecting friends one of another ; they enjoin the right and forbid the wrong, they establish worship and they pay the poordue, and they obey Allah and His messenger. As for these Allah will have mercy on them. Lo ! Allah is Mighty, Wise." (9/71)

It is forbidden to forcibly inherit women ; man is required to consort with them in kindness. "O ye who believe : It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them, it may happen that ye hate a thing wherein Allah hath placed much good." (4/19-20)

Man are responsible for meeting the material needs of women not only during their lifetime but also to "bequeath unto their wives a provision" unless they opt to go out (of their own) accord. "(In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out." (2/240)

(Good women are obedient and chaste. Islam prescribes exemplary punishment for those who accure honourable women. "And those who accuse honourable women but bring not four witnesses scourge them (with) eighty stripes and never (afterward) accept their testimony -- They indeed are evildoers." (24/4-5)

Men are the supporters and maintainers of women. "Men are in charge of women, because Allah hath made the one of

them to excel the other, and because they spend of their property (for the support of women)." (4 : 34) This does not automatically make men superior. Women have rights similar to those of men although man is regarded as the senior partner. "And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them." (2 : 228). This is because of their role as the head of the family. It does not mean any discrimination or superiority of one over the other.

A case is made out of the infirmity of women by quoting a verse on two women witnesses. "When ye contract a debt for a fixed term, record it in writing...And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if the one erreth (through forgetfulness) the other will remember." (2 : 282). The law requires that if a woman forgets something, then the other woman would remind her, or if she makes an error, the other would help to correct her. It is a precautionary measure to guarantee honest transactions and proper dealings between people.

(The Quran demands the observance of chastity both from men and women. "Tell the believing men to lower their gaze and be modest. That is purer for them. Lo ! Allah is Aware of what they do. And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands..." (24 : 30-31).

Islam improved the position of women and brought them at par with men in a number of ways :

1. Female infanticide was suppressed.
2. Women were recognised as spiritual equals of men.

3. Search for knowledge was regarded as incumbent on male and female alike.
4. She was given the freedom to select her husband.
5. She has the legal rights to seek separation from her husband.
6. Female property rights were guaranteed by law and she was entitled to her share in inheritance.
7. Women like men, could attain any place of honour and glory through righteous deeds.
8. It is incumbent on both men and women to lead a chaste life.

The inter-Relationship is based on mutual love and trust. The rights and obligations are the same. Allah says: "O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct." (49 : 13)

The conduct of a believing woman is described thus in the Holy Quran. "O Prophet! If believing women come unto thee, taking oath of allegiance unto thee that they will ascribe nothing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Lo! Allah is Forgiving, Merciful." (60 : 12).

It is obligatory on a Muslim woman to have :—

- (1) Faith in Allah.
- (2) Lead a life of chastity.
- (3) Follow the right.
- (4) Not to kill her child.
- (5) Not to steal.
- (6) Never to tell a lie.

VERSES FROM THE HOLY QURAN
ON
INTER-RELATIONSHIP AND RIGHTS AND
RESPONSIBILITIES OF MAN & WOMAN

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَبِسَاءَةٍ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ

[١/٣]

○ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ○

O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bore you). Lo! Allah hath been a Watcher over you. [4: 1]

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ
مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ

[١٢٣/٣]

○ نَقِيرًا ○

And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone. [4 : 124]

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ قَضَيْنَا الْآيَاتِ لِقَوْمٍ يُفْقَهُونَ ۝

[١٩٩/٦]

And He it is Who hath produced you from a single being, and (hath given you) a habitation and a repository. We have detailed Our revelations for a people who have understanding. [6 : 99]

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ مَّ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ

[٤١/٩]

حَكِيمٌ ۝

And the believers, men and women, are protecting friends one of another ; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo ! Allah is Mighty, Wise. [9 : 71]

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ

تَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ تَصِيبٌ مِّمَّا

كَسَبْنَ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ

[٥٢/٣]

عَلِيمًا ۝

And covet not the thing in which Allah hath made some of you excel others. Unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned (Envy not one another) but ask Allah of His bounty. Lo! Allah is ever Knower of all things. [4 : 32]

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ

وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ

بِئْرَاءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ۝

[٢٦/٢٥]

Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women ; such are innocent of that which people say : For them is pardon and a bountiful provision. [24 : 26]

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ
 لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ
 تَخْتَايُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْأُن
 بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا
 حَتَّى يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ
 مِنَ الْفَجْرِ ثُمَّ أَتَمُوا الصِّيَامَ إِلَى الْيَلِّ وَلَا تَبَاشِرُوهُنَّ
 وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا
 كَذَلِكَ يَبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ○

[١٨٤/٢]

It is made lawful for you to go unto your—wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is Aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelations to mankind that they may ward of (evil).

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا
فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا
يَصْنَعُونَ ○

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ
فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلَا يَضْرِبْنَ
بِخُمْرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ
أَوْ آبَاءِ هُنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ
بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ
إِخْوَاتِهِنَّ أَوْ نِسَاءَهُنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّبَعِينَ
غَيْرِ أُولِي الْأَرْبَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا
عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ
مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا آيَةٌ

[٣١ - ٣٠/٢٣]

○ الْمُؤْمِنُونَ لَعَلَّكُمْ تَفْلِحُونَ ○

Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is Aware of what they do. And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their

brothers or their brothers' sons or sisters' sons or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.

[24 : 30-31]

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ
يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ

[٥٩/٣٣] فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ○

○ Prophet ! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.

[33 : 59]

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى
 الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ
 بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ
 إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ
 أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ إِخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ
 أَوْ مَا مَلَكَتُمْ أَيْمَانَكُمْ أَوْ صَدِيقِكُمْ لَيْسَ عَلَيْكُمْ جُنَاحٌ
 أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ بُيُوتًا
 فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً
 طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ

[٦١/٢٣]

تَعْقِلُونَ ○

No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if ye eat from your fathers, or the houses of your mothers, or the houses, of your buothens, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or (from that, whereof ye hold the keys, or (from the house) of a friend. No sin shall it be for you whether ye eat together or apart. But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet. Thus Allah maketh clear His revelations for you, that haply ye may understand. [24 : 61]

يَأْتِيهَا الَّذِينَ آمَنُوا لِيَحِلَّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ
كُرْهًا وَلَا تَعْضَلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ
إِلَّا أَنْ يَأْزِتِينَ بِفَاحِشَةٍ مُبِينَةٍ وَعَاشِرُوهُنَّ
بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا
وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ○ وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ
زَوْجٍ مَكَانَ زَوْجٍ وَآتَيْتُمْ أَحَدَ بِهِنَّ قَنْظَارًا فَلَا تَأْخُذُوا
مِنْهُ شَيْئًا أَتَأْخُذُونَهُ بُهْتَانًا وَإِنَّمَا مُبِينًا ○
وَكَيفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ
وَآخَذْتُمْ مِنْكُمْ مِيثَاقًا غَلِيظًا ○

[٢١ - ١٩/٣]

O ye who believe ! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good. And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great) take nothing from it. Would ye take it by the way of calumny and open wrong ? How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you ?

[4 : 19-21]

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهِ وَمَا جَعَلَ
 أَزْوَاجَكُمْ الَّتِي تَنْظُرُونَ مِنْهُنَّ أُمَّهَاتِكُمْ وَمَا جَعَلَ
 أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَلِكَ قَوْلُكُمْ بِأَفْوَاهِكُمْ

وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۝ [٣٣/٣]

Allah hath not assigned unto any man two hearts within his body, nor hath He made your wives whom ye declare (to be your mothers') your mothers nor hath He made those whom ye claim (to be your sons) your sons. This is but a saying of your mouths. But Allah saith the truth and He showeth the way.

[33 : 4]

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ
 لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرِّمَ ذَلِكَ عَلَى

[٢٣/٤]

الْمُؤْمِنِينَ ۝

The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden unto believers.

[24 : 3]

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ
 عَلَى بَعْضٍ وَبِمَا آفَقُوا مِنْ أَمْوَالِهِمْ قَالَ صَلِّحْتِ
 قِنْتِ حَفِظْتِ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَخَافُونَ
 نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ
 وَاضْرِبُوهُنَّ فَإِنْ أَطَعَنَّكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ
 سَبِيلًا ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا ۝

[٣٣/٤]

Men are in charge of women, because Allah hath made the one of them to excel the other, and because they spend of their property (for the support of women). So good women are the obedient, guarding in secret that which Allah hath guarded. As for those from whom ye fear rebellion, admonish them and banish them to beds apart, and scourge them. Then if they obey you, seek not a way against them. Lo! Allah is ever High, Exalted, Great. [4 : 34]

وَالَّتِي يَأْتِيَنَّ الْفَاحِشَةَ مِنْ نِسَائِكُمْ فَمَا تَشْهَدُوا
 عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَمَا تَسْكُرُوهُنَّ فِي
 الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَجْعَلَ اللَّهُ لَهُنَّ

[١٥/٣]

سَبِيلًا ۝

As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation). [4 ; 15]

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ
شَهَادَةٍ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ
شَهَادَةً أَبَدًا. وَأُولَئِكَ هُمُ الْفَاسِقُونَ ○ إِلَّا الَّذِينَ
تَابُوا مِنْكُمْ بَعْدَ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ○
وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شَهَادَةٌ
إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ

[٦ - ٤ / ٢٤]

○ لَمِنَ الصَّادِقِينَ ○

And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony—They indeed are evil-doers. Save those who afterward repent and make amends. (For such) lo ! Allah is Forgiving, Merciful. [24 : 4-6]

As for those who accuse their wives but have no witnesses except themselves ; let the testimony of one of them be four testimonies (swearing) by Allah that he is of those who speak the truth.

وَإِنْ أَسْرَأُ فَخَافَتْ مِنْ بَعْدِهَا نَشُوزًا أَوْ إِعْرَافًا فَفَلَا
 جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا
 وَالصُّلْحُ خَيْرٌ وَأَحْضَرْتِ الْآنَفُسُ الشُّحَّ ط وَإِنْ
 تَحْسَبُونَهُ تَتَّقُوا إِنْ كَانَ اللَّهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ○
 وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ
 حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ط
 وَإِنْ تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ○
 وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كِلَا مِّن مَّعْتَبِهِ ط وَكَانَ اللَّهُ

[١٣٠ - ١٢٨/٣]

وَإِسْعًا حَكِيمًا ○

If a woman feareth illtreatment from her husband, or
 desertion, it is no sin for them twain if they make terms
 of peace between themselves. Peace is better. But greed
 hath been made present in the minds (of men). If ye do
 good and keep from evil, lo ! Allah is ever Informed
 of what ye do. Ye will not be able to deal equally
 between (your) wives, however much ye wish (to do so).
 But turn not altogether away (from one), leaving her as
 in suspense. If ye do good and keep from evil, lo !
 Allah is ever Forgiving, Merciful. But if they separate,
 Allah will compensate each out of His abundance.
 Allah is ever All-Embracing, All-knowing. [4 : 128-130]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى
فَاكْتُبُوهُ ۚ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ ص
وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ قَدْ يَكْتُب
وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ
مِنْهُ شَيْئًا ط فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ مَفِيضًا
أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يَمْلِكَ هُوَ فَلْيَمْلِكْ
وَلِيهِ بِالْعَدْلِ ۖ وَأَمْتَشْهَدُوا شَمِيعَيْنِ مِنْ رِجَالِكُمْ
فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّن تَرْضَوْنَ
مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا
الْأُخْرَى ۗ وَلَا يَأْبَ الشُّهَدَاءُ إِذَا مَا دُعُوا ۗ وَلَا تَسْمُوا أَنْ
تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ۗ ذَٰلِكُمْ أَقْسَطُ
عِنْدَ اللَّهِ وَ أَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ
تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَ وَنَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَلَّا تَكْتُبُوهَا ۗ وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ ص وَلَا
يُضَارُّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ تَفَعَّلُوا فِائِهِ فُسُوقٌ
بِكُمْ ۗ وَاتَّقُوا اللَّهَ وَيَعْلَمَكُمُ اللَّهُ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

O ye who believe ; When ye contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah hath taught him, so let him write and let him who incurreth the debt dictate, and let him observe his duty to Allah his Lord, and diminish naught thereof, but if he who oweth the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnessess. And if two men be not (at hand) then a man and two women, of such as ye approve as witnesses, so that if the one erreth (through forgetfulness) the other will remembers. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you ; save only in the case when it is actual merchandise which ye transfer among yourselves from hand to hand. In that case it is no sin for you if ye write it not. And have witnesses when ye sell one to another, and let no harm be done to scribe or witness. If ye do (harm to them) lo ! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is Knower of all things.

وَالَّذِينَ يَتَّبِعُونَ مَنكُم مِّنكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً
لِّأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِن خَرَجْنَ
فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنفُسِهِنَّ مِن
مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝

[٢٣٠/٢]

(In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise. [2 : 240]

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْ لَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ
أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا
لَا تُضَارَّ وَالِدَةٌ بِيَوْلَدِهَا وَلَا مَوْلُودٌ بِوَالِدِهِ وَعَلَى
الْوَارِثِ مِثْلُ ذَلِكَ فَإِن أَرَادَا فِصَالًا عَنِ تِرَاضٍ مِّنْهُمَا
وَتَشَاوُرًا فَلَا جُنَاحَ عَلَيْهِمَا وَإِن أَرَدْتُمْ أَنْ
تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ
مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا

[٢٣٤/٢]

تَعْمَلُونَ بَصِيرٌ ۝

Mothers shall suckle their children for two whole years ; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the (father)). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them ; and if ye wish to give your children out to nurse, it is no sin for you, provided that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what ye do. [2 : 233]

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ۗ
 وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ
 إِنْ كُنَّ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ وَبِعُولَتِهِنَّ أَعْقُ
 بِرِدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا ۗ وَلَهُنَّ مِثْلُ الَّذِي
 عَلَيْهِنَّ بِالْمَعْرُوفِ ص وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۗ

[٢٢٨/٢]

وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝

Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise.

[2 : 228]

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ
تَفْرِضُوا لَهُنَّ فَرِيضَةً وَامْتَعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرَهُ
وَعَلَى الْمَقْتِرِ قَدْرَهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى
الْمُحْسِنِينَ ○

[۲۳۶/۲]

It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the straitened according to his means a fair provision. (This is) a bounden duty for those who do good.

[2 : 236]

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ
عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ
بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ○

[۶۰/۲۴]

As for women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.

[24 : 60]

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ آذَى لَّا فَاعْتَرِ لَوَّالِنِّسَاءِ
 فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ فَإِذَا تَطَهَّرْنَ
 فَأَتْوهنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ
 وَيُحِبُّ الْمُتَطَهِّرِينَ ۝ نِسَاؤُكُمْ حَرْثٌ لَّكُمْ مِمَّنْ فَاتُوا
 حَرْثَكُمْ أَنَّىٰ شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ ۗ وَاتَّقُوا اللَّهَ
 وَاعْلَمُوا أَنَّكُمْ مُّلاقُوهُ ۗ وَبَشِّرِ الْمُؤْمِنِينَ ۝ وَلَا تَجْعَلُوا
 اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا

[٢٢٢/٢ - ٢٢٣] بَيْنَ النَّاسِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ۝

They question thee (O Muhammad) concerning menstruation. Say : It is an illness so let women alone at such times and go not in unto them till they are cleansed. And when they have purified themselves, then go in unto them as Allah hath enjoined upon you. Truly Allah loveth those who turn unto Him, and loveth those who have a care for cleanness. Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers (O Muhammad). And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ

حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ

خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ○

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُوَدِّنَ

لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكَى لَكُمْ

وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ○ [٢٨ - ٢٢/٢٣]

O ye who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful.

And if ye find no one therein, still enter not until permission hath been given. And if it be said unto you: Go away again, then go away, for it is purer for you.

Allah knoweth what ye do.

[24 : 27-28]

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ
 أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْعُلُمَ مِنْكُمْ ثَلَاثَ
 مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ
 مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ
 لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ
 طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ

يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ [٢٣/٥٨]

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا
 اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝ [٥٩ - ٥٤/٢٣]

O ye who believe ! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence) : Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is knower, Wise. And when the children among you come to puberty then let them ask leave even as those before them used to ask it. Thus Allah maketh clear His revelations for you. Allah is Knower, Wise.

وَالَّذِينَ يَتَوَقَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ
 بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ
 فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ
 بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝ وَلَا جُنَاحَ
 عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ
 أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِيمَ اللَّهِ أَنْكُمْ سَتَدَّكُرُونَهُنَّ
 وَلَيْكُنْ لَاتُؤَاغِدُوهُنَّ مِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا
 وَلَا تَعْرِضُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ
 وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۝

[٢٣٥ - ٢٣٣/٢] ۝ اعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them), then there is no sin for you in aught that they may do with themselves in decency. Allah is Informed of what ye do. There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plight not your troth with women except by uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him : and know that Allah is Forgiving, Clement.

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ○ الَّذِينَ هُمْ فِي صَلَاتِهِمْ
 خَاشِعُونَ ○ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ○
 وَالَّذِينَ هُمْ لِلذَّكْوَةِ قَاعِلُونَ ○ وَالَّذِينَ هُمْ لِغُرُوجِهِمْ
 حَافِظُونَ ○ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ
 فَإِنَّهُمْ غَيْرُ مَلُومِينَ ○ فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ
 فَأُولَٰئِكَ هُمُ الْعَادُونَ ○

[١ - ٤/٢٣]

Successful indeed are the believers Who are humble in
 their prayers And who shun vain conversation,
 And who are payers of the poor-due ; And who guard
 their modesty—Save from their wives or the (slaves)
 that their right hands possess, for then they are not
 blameworthy. But whoso craveth beyond that, such are
 transgressors. [23 : 1-7]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُوا قَوْمًا مِّن قَوْمٍ عَسَىٰ أَن
 يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءً مِّن نِّسَاءٍ عَسَىٰ أَن
 يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا
 بِهَا لَقَابًا بَشَسِ الْأَسْمَاءِ الْمُسَوِّقِ بَعْدَ الْإِيمَانِ وَمَنْ

[١١/٣٩]

لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ○

O ye who believe ! Let not a folk deride a folk who
 may be better than they (are) nor let women (deride)
 women who may be better than they are ; neither de-
 fame one another, nor insult one another by nicknames.
 Bad is the name of lewdness after faith. And whoso
 turneth not in repentance, such are evil-doers. [49 : 11]

CHAPTER 6

THE CONCEPT OF MODESTY

Woman is neither a piece of adornment nor an object of satisfying man's lust. She has her own distinct personality : responsible and accountable for her actions and like men subject to the same rewards and punishments. (She is entitled to dignity, status and respect in society.)

Islam lays no restrictions on wearing of decent and proper clothing and adornments. The Holy Quran calls such things as a gift of God and reproaches those who look upon them as forbidden. "Say : Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen....Say : My Lord forbiddeth only indecencies, such of them as are apparent and such as are within." [7-32, 33]

The observance of modesty and chastity are obligatory on both men and women, but women must also be discreet in matters of displaying their adornment. "And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment." [24 : 31]

The raiment was revealed "to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best". [7 : 26]

Muslim women are required to draw their cloaks around them "O Prophet ; Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them

(when they go abroad). That will be better, so that they may be recognized and not annoyed. Allah is ever Forgiving, Merciful.”

[33 : 59]

Women have complete freedom of movement. They could be confined to their homes only when there is a proven charge of indelicacy against them. “As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation)”.

[4 : 15]

It is now an admitted fact that sexual laxity results in the decline and fall of civilizations. The observance of chastity and sexual fidelity by both men and women is therefore of utmost importance for healthy, dynamic, forward looking and progressive society.

VERSES FROM THE HOLY QURAN

ON THE CONCEPT OF MODESTY

يٰۤاٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُّوَارِي سَوْآتِكَ

وَرِيْشًا وَّ لِبَاسَ التَّقْوٰى ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ

[٢٦/٤]

لَعَلَّهُمْ يَذَّكَّرُوْنَ ۝

O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.

[7 : 26]

يٰۤاٰدَمُ لَا يَفْتِنَنَّكَ الشَّيْطٰنُ كَمَا اَخْرَجَ اٰبَوَيْكَ

مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا

سَوْآتِهِمَا اِنَّهٗ يَرٰكُمْ هُوَ وَقَبِيْلَتُهٗ مِنْ حَيْثُ

لَا تَرَوْنَهُمْ اِنَّا جَعَلْنَا الشَّيْطٰنَ اَوْلِيَاۤءَ لِلَّذِيْنَ

[٢٧/٤]

لَا يُؤْمِنُوْنَ ۝

O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. Lo! he seeth you, he and his tribe, from whence ye see him not. Lo! We have made the devils protecting friends for those who believe not.

[7 : 27]

قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ
وَالْأَثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ
يُنزَّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ۝

[٣٣/٤]

Say : My Lord forbiddeth only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression, and that ye associate with Allah that for which no warrant hath been revealed, and that ye tell concerning Allah that which ye know not,

[7 : 33]

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۝

[١٨٤/٢]

They (your wives) are raiment for you and ye are raiment for them.

[2 : 187]

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ
مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا
خَالِصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصَلُ الْآيَاتِ لِقَوْمٍ

[٤/٣٢]

۝ يَعْلَمُونَ

Say : Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing ?

[7 : 32]

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ
يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ

يَعْرِفَنَ قَلَائِدُهُنَّ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝ [59/33]

O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, that so they may be recognised and not annoyed. Allah is ever Forgiving, Merciful. [33 : 59]

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا
فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ۝

[30/24]

Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do. [24 : 30]

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ
 فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
 وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ
 زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ بُعُولَتِهِنَّ أَوْ
 أَبْنَائِهِنَّ أَوْ أَبْنَاءَ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي
 إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
 أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْأَرْبَةِ مِنَ الرِّجَالِ
 أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ النِّسَاءِ
 وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ
 وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ

[٢٣/٥١]

تُفْلِحُونَ ○

And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands fathers or their sons, or their husband's sons, or their brothers or their brothers' sons, or sisten's sons or their wowed, or their slaves or male attendants who lack vigour or children who know naugh of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.

[24 : 31]

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
 وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ
 وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ
 وَالْمُتَصَدِّقَاتِ وَالصَّالِمِينَ وَالصَّالِمَاتِ وَالْحَافِظِينَ
 فِرْجَتَهُنَّ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَ
 الذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝

[٢٥/٣٥]

Lo ! men who surrender unto Allah, and women who
 surrender, and men who believe and women who believe,
 and men who obey and women who obey, and men who
 speak the truth and women who speak the truth, and men
 who persevere (in righteousness) and women who per-
 sever, and men who are humble and women who are
 humble, and men who give alms and women who give
 alms, and men who fast and women who fast, and men
 who guard (their modesty), and women who guard
 (their modesty), and men who remember Allah much
 and women who remember—Allah hath prepared for
 them forgiveness and a vast reward. [33 : 35]

CHAPTER 7

MARRIAGE

(Marriage is a religious duty and an open social commitment for Muslims capable of meeting the responsibility. It is a "strong pledge" which fortifies social relationship and adds to moral and spiritual purity.) Those who cannot enter into a marriage contract are required to be chaste. "And let those who cannot find a match keep chaste till Allah give them independence by His grace". (24 : 33). Islam forbid, sexual relations outside the bonds of marriage. "And come not near unto adultery. Lo ! it is an abomination and an evil way".

(A marriage can only take place with the consent of the parties involved and the woman making a free choice of her companion.) "Place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness". (2 : 232)..

(A marriage contract is effected by uttering a recognized form of words and by giving the women their marriage portions.) "But plight not your troth with women except by uttering a recognised form of words". (2 : 235). "This day are (all) good things made lawful for you.....And so are the virtuous woman... when ye give them their marriage portions" (5 : 5)

(A companion in marriage is a blessing of Allah) "And Allah hath given you wives of your own kind, and hath given you, from your wives, sons and grandsons, and hath made provision of good things for you". (16 : 72). They are a source of mutual love, affection and enjoyment. "Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah". (2 : 223). It is enjoined

upon believers to be kind to their women folk and not to forcibly inherit them. "O ye who believe ; It is not lawful for you forcibly to inherit the women". (4 ; 19)

Believers are forbidden to marry idolators and adulterers. "The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolator. All that is forbidden unto believers". (24 : 3). It is not lawful to marry certain blood relations from man's/woman's side.

"And marry not those women whom your fathers married except what hath already happened (of that nature) in the past. Lo ! it was ever lewdness and abomination, and an evil way. Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brothers daughters, and your sisters daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in—but if ye have not gone in unto them, then it is no sin for you (to marry their daughters)—and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo ! Allah is ever Forgiving, Merciful" (4 : 22, 23). All other unmarried women are lawful if these are married by obtaining their consent and after giving them their due marriage portions. "And give unto the women, (whom ye marry) free gift of their marriage portions ; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth)". (4 : 4)

The duration of *nikah* is indefinite. The Shia sect considers marriage for a predetermined period also lawful on the authority of verse. "Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not

debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done)". (4 : 24)

Muslims are permitted to marry the women of the receivers of the Scriptures. "And so are the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions". (5 : 5).

POLYGAMY ⁽²⁾

The key passage in the Quran in which polygamy is said to be permissible is : "And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four ; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice". (4 : 3). This is usually read with the following verse. "Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one) leaving her as in suspense. If ye do good and keep from evil, Lo ! Allah is ever Forgiving Merciful". (4 : 129). Equality in dealings in the above verse means equality in feelings which is impossible ; justice in the former verse implies equality in treatment providing food and clothing and the performance of conjugal rights etc. It is obvious that marriage with more than one woman at a time is not forbidden. It was sanctioned after the battle of Uhud when the community was left with many uncared for widows and orphans as well as prisoners of war. Polygamy is permissible only in unusual conditions and times to meet the special needs of society.

SLAVE GIRLS

Slaves were made out of prisoners of War. Islam ordered that these may be released for a ransom or as act of piety. "Now

when ye meet in battle those who disbelieve, then it is smiting of the necks until, when ye have routed them, then making fast of bounds ; and afterward either grace or ransom till the war lay down its burdens". (47 : 4). This was an important step to stop the main source of slavery and led to its ultimate elimination. Muslims were encouraged to free the slaves as atonement e.g. "He who hath killed a believer by mistake must set free a believing slave. (4 ; 92) and "Allah will not take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which ye swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith ye feed your own folk, or the clothing of them, or the liberation of slave". (5 : 89),

Muslims were encouraged to marry believing slave girls "And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess". (4 : 25).

A pious slave was to be preferred in marriage to an infidel. "Believing bondwoman is better than an idolatress though she please you ; and give not your daughters in marriage to idolaters till they believe". (2 : 221).

A believer was not to force a slave girl into a life of whoredom. "Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity". (24 : 33).

Slave girls are included in the general recommendation to contract marriage and sex relationship was permitted with them.

"In the name of Allah, the Beneficent, the Merciful. Successful indeed are the believers. Who are humble in their prayers, And who shun vain conversation, And who are payers of the

poor-due. And who guard their modesty. Save from their wives or the (slave) that their right hands possess, for then they are not blameworthy". (23 : 1-6)

A fruitful cohabitation between the master and the slave-girl however eventually eliminated the second major source *i.e.* slavery by birth as the child was born free and it also resulted in the freedom of the mather "Ummal-Walad". Slavery and retaining slave-girls has no moral or religious sanction after the end of the transitional period in early Islam.

Lian ^{Zihar} *i.e.* calling one's wife as like his mother for discontinuing sexual relations is prohibited in Islam. X

"Such of you as put away your wives (by saying they are as their mothers)—They are not their mothers ; none are their mothers except those who gave them birth—they indeed utter an ill word and a lie. And Lo ! Allah is Forgiving, Merciful".

(58 : 2)

The vows of continence like 'Ila' and 'Zihar' are also prohibited.

VERSES FROM THE HOLY QURAN
ON
MARRIAGE

الْيَوْمَ أَحَلَّ لَكُمْ الطَّيِّبَاتِ وَطَعَامَ الَّذِينَ آوَأْتُوا الْكِتَابَ
 حَلَّ لَكُمْ وَطَعَامُكُمْ حَلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ
 الْمُؤْمِنَاتِ وَالْعُحُوصَاتُ مِنَ الَّذِينَ آوَأُوا الْكِتَابَ مِنْ
 قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصَنِينَ غَيْرِ مُسَفِّحِينَ
 وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ
 عَمَلُهُ، وَهُوَ فِي الْأَخِرَةِ مِنَ الْخَسِرِينَ ○

[٥/٥]

This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter.

[5 : 5]

وَٱلَّذِينَ هُمْ ٱلْأَيَّامُ بِسِنِّكُمْ وَٱلصَّٰلِحِينَ مِنۢ بَيْنِ عِبَادِكُم
وَإِمَّا يَكُونُوا۟ فُقَرَاءَ يُغْنِمِهِمُ ٱللَّهُ مِنۢ بَيْنِ فَضْلِهِۦ ۗ وَٱللَّهُ
وَٱسِعٌ عَلِيمٌ ۝

[۳۲/۲۳]

And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware. [24 : 32]

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَاَتُوا۟ حَرْثَكُمْ ٱلَّتِي شِئْتُمْ وَقَدِمُوا
لِأَنفُسِكُمْ ۗ وَٱتَّقُوا۟ ٱللَّهَ وَٱعْلَمُوا۟ أَنَّكُمْ سَلَاقُونَ ۗ وَبَشِّرِ
ٱلْمُؤْمِنِينَ ۝

[۲۲۳/۲]

Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad). [2 : 223]

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِۦ مِنۢ خِطْبَةِ النِّسَاءِ أَوْ
أُكِنْتُمْ فِي أَنفُسِكُمْ ۗ عَلِمَ ٱللَّهُ أَنَّكُمْ سَتُّهُنَّ كَرِهْتُمُوهُنَّ
وَلَكِن لَّا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا
وَلَا تَعْزِمُوا۟ عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ ٱلْكِتَٰبُ أَجَلَهُۥ
وَٱعْلَمُوا۟ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِي۟ أَنفُسِكُمْ فَٱحْذَرُوهُ
وَٱعْلَمُوا۟ أَنَّ ٱللَّهَ غَفُورٌ حَلِيمٌ ۝

[۲۲۵/۲]

There is no sin for you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plight not your troth with women except by uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him, and know that Allah is Forgiving, Clement. [2 : 235]

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْدَاهُنَّ

قِنْطَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا أَتَأْخُذُونَ بِهِ تَانَا

وَإِنَّمَا سُبِينَا ○

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ

وَآخَذَنَ مِنْكُمْ مِيثَاقًا غَلِيظًا ○ [٢٠/٣ - ٢١]

And if ye wish to exchange one wife for another and ye have given unto one them a sum of money (however great), taking nothing from it. Would ye take it by the way of calumny and open wrong? How can ye take it (back)--after one of you hath gone in unto the other, and they have taken a strong pledge from you? [4 : 20-21]

وَلَيْسَتَعْفِيفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يَغْنُوهُمْ اللَّهُ
 مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ
 أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَآتُوهُمْ
 مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تَكْرَهُوا فَتْيَتَهُنَّ عَلَى
 الْبِغْيَاءِ إِنْ أَرَدْنَ تَحَضُّبًا لَّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا
 وَمَنْ يَكْرَهُهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ
 رَّحِيمٌ ○

[٧٣/٢٤]

And let those who cannot find a match keep chaste till by His grace. And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of aught of good in them, and bestow upon them of the wealth of Allah which He hath bestowed upon you. Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, Lo! Allah will be Forgiving, Merciful. [24 : 33]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا
 وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ
 يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ
 فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ

[١٩/٣]

○ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ○

O ye who believe ! it is not lawful for you forcibly to inherit the women (of your deceased Kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.

[4 : 19]

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَنَّ وَلَا امَةٌ مُّؤْمِنَةٌ

خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تُنْكِحُوا الْمُشْرِكِينَ

حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ

وَلَوْ أَعْجَبَتْكُمْ أَوْلَادُكُمْ إِلَىٰ النَّارِ وَاللَّهُ يَدْعُوا

إِلَىٰ الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ

[۲۲۱/۲]

لَعَلَّهُمْ يَتَذَكَّرُونَ ○

Wed not idolatresses till they believe ; for lo ! a believing bondwoman is better than an idolatress though she please you ; and give not your daughters in marriage to idolators till they believe, for lo ! a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah invieteth unto the Garden, and unto forgiveness by His grace, and expoundeth thus His revelations to mankind that haply they may remember.

[2 : 221]

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِمَّنِ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ

إِنَّهُ كَانَ فَاحِشَةً وَمَقْتًا ۗ وَسَاءَ سَبِيلًا ۝

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ

وَخَالَاتُكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُ النِّسَاءِ

الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُمْ مِمَّنِ الرِّضَاعَةِ وَأُمَّهَاتُ نِسَائِكُمْ

وَرَبَائِبُكُمُ الَّتِي فِي حُجُورِكُمْ مِمَّنِ نِسَائِكُمُ الَّتِي

دَخَلْتُمْ بِهِنَّ فَإِنْ لَمْ تَكُونُوا دَخَلْتُمْ بِهِنَّ فَلَا جُنَاحَ

عَلَيْكُمْ ۗ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ ۗ

وَإِنْ تَجَمَّعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَأَفَ ۗ إِنَّ اللَّهَ

كَانَ غَفُورًا رَحِيمًا ۝

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ ۚ

كَتَبَ اللَّهُ عَلَيْكُمْ ۚ وَأَجَلَ لَكُمْ مَا وَرَاءَ ذَلِكَ أَنْ

تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ ۗ

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً ۗ

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ ۗ

إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝

وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ الْمُحْصَنَاتِ
 الْمُؤْمِنَاتِ فَمِنْ سَائِمَاتٍ أَيَّمَانِكُمْ مِنْ قَتْلِكُمْ
 الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِأَيْمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ
 فَانكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ
 مَحْصَنَاتٍ غَيْرِ مُسْفِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ فَإِذَا
 أَحْصَيْنَ فَإِنْ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى
 الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ
 مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ○

[٢٥ - ٢٢/٣]

And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo ! it was ever lewdness and abomination, and an evil way. Forbidden unto you are your mothers, and your daughters, and your sisters, sisters and your father's sisters, and your mother's sisters, and your brothers daughters and your sisters daughters and your foster-mothers and your foster-sisters, and your mothers-in-law and your step-daughters who are under your protection (born) of your women unto whom

ye have gone in-but if ye have not gone in unto them, then it is no sin for you (to marry their daughters) and wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful. And all married women (are forbidden unto you save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever knower, Wise. And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another ; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

[4 : 22-25]

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ
 أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ
 ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
 الْآخِرِ ذَلِكَمْ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ

[٢٣٢/٢]

○ لَا تَعْلَمُونَ

And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth : ye know not. [2 : 232]

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا

يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

[٢/٢٣]

The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolator. All that is forbidden unto believers. .

[24 : 3]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مِهْجِرَاتٍ
 فَامْتَحِنُوهُنَّ ۗ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ فَإِنْ عَلِمْتُمُوهُنَّ
 مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ لَأَهُنَّ حِلٌّ لَّهُمْ
 وَلَا هُمْ يَحِلُّونَ لَهُنَّ وَآتُوهُنَّ مَا آتَفَقُوا ۗ وَلَا جَنَاحَ
 عَلَيْكُمُ أَنْ تَنْكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ
 وَلَا تُمْسِكُوا بِعِصَمِ الْكُوفَارِ ۗ وَسَأَلُوا مَا آتَفَقْتُمْ
 وَلَيَسَّأَلُوا مَا آتَفَقُوا ۗ ذَلِكُمْ حُكْمُ اللَّهِ يَحْكُمُ
 بَيْنَكُمْ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

وَإِنْ قَاتِكُمْ شَيْءٌ مِنْ أَزْوَاجِكُمْ إِلَى الْكُفَّارِ فَعَاقِبْتُمْ
 قَاتُوا الَّذِينَ ذَهَبَتْ أَزْوَاجُهُمْ بِمِثْلِ مَا آتَفَقُوا ۗ وَاتَّقُوا
 اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ ۝

[١١ - ١٠/٦.]

O ye who believe ! when believing women come unto you as fugitives examine them. Allah is best aware of their faith. Then, if ye know them for true believers, send them not back unto the disbelievers. They are not lawful for the disbelievers, nor are the disbelievers lawful for them. And give the disbelievers that which they have spent (upon them). And it is no sin for you to marry such women when ye have given them their dues. And hold not to the ties of disbelieving women ; and ask for (the return of) that which ye have spent ; and let the disbelievers ask for that which they have spent. That is the judgement of Allah. He judgeth between you. Allah is

Knower, Wise. And if any of your wives have gone from you unto the disbelievers and afterward ye have your turn (of triumph), then give unto those whose wives have gone the like of that which they have spent, and keep your duty to Allah in whom ye are believers.

[60 : 10-11]

وَاتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَتَبَدَّلُوا الْخَيْرَ بِالْطَّبِيبِ ص

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ

حُبًّا كَبِيرًا ○

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ

لَكُمْ مِنَ النِّسَاءِ مِمَّنِّي وَتِلْكَ أَرْبَعٌ فَإِنْ خِفْتُمْ

أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ

[٣ - ٢/٣]

أَدْنَىٰ أَلَّا تَعُولُوا ○

Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo ! that would be a great sin. And if ye fear that ye will not deal fairly by the orphans, marry of the women, who seem good to you, two or three or four ; and if ye fear that ye cannot do justice (to so many) then one (only) or (the captives) that your right hands possess. Thus it is more likely that ye will not do injustice. [4 : 2-3]

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ
فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا كَالْمُعَلَّقَةِ وَإِنْ

تُصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ○ [١٢٩/٤]

Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, lo ! Allah is ever Forgiving, Merciful. [4 : I29]

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ
لُعْنَةُ اللَّهِ فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ○

[٢٣/٢٣]

Lo ! as for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doom. [24 : 23]

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شَاهِدَةٌ
إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ

لَمِنَ الصَّادِقِينَ ○ وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ

كَانَ مِنَ الْكَاذِبِينَ ○

وَيَذَرُهَا الْعَذَابَ إِنْ تَشْهَدُ أَرْبَعَ شَهَادَاتٍ

بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ○ وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ

عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ○ [٢٤ - ٦/٩]

As for those who accuse their wives but have no witnesses except themselves ; let the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth ;

And yet a fifth, invoking the curse of Allah on him if he is of those who lie.

And it shall avert the punishment from her if she bear witness before Allah four times that the thing he saith is indeed false,

And a fifth (time) that the wrath of Allah be upon her if he speaketh truth. [24 : 6-9]

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ بَرِيئًا فَقَدِ

أَحْتَمَلَ بُهْتَانًا وَإِثْمًا مُّبِينًا ○ [١١٢/٤]

And whoso committeth a delinquency or crime, then throweth (the blame) thereof upon the innocent, hath burdened himself with falsehood and a flagrant crime.

[4 : 112]

الَّذِينَ يُظَاهِرُونَ مِنكُم مِّن نِّسَاءِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ
 إِن أُمَّهَاتِهِمْ إِلَّا اللَّيُّ وَلَدَتُهُمْ وَإِنَّهُمْ لَيَقُولُونَ
 مُنْكَرًا مِّنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لِعَفُوفٍ غَفُورٌ

[٢/٥٨]

Such of you as put away your wives (by saying they are as their mothers)—They are not their mothers; none are their mothers except those who gave them birth—they indeed utter an ill word and a lie. And lo! Allah is Forgiving, Merciful.

[58 : 2]

CHAPTER 8

MAHR

(In pre-Islamic Arabia a sum of money 'mahr' was paid by the suitor to the father or nearest kinsman of the woman he wanted to marry, and another sum 'sadaq' to the bride, but later 'mahr' and 'sadaq' become interchangeable words. Mahr is paid by the bridegroom to the bride) Marriage portion is a woman's right. "And give unto the women, (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth)" (4 : 4). It is incumbent on man to fulfil this obligation.

"And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo ! Allah is ever Knower, Wise." [4 : 24].

The bridal gift is the property of the wife and remains hers even if the marriage is dissolved. "And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong ? (4 : 20). (If a woman is divorced before cohabitation she is still entitled to the marriage portion.) "It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and

the straitened according to his means, a fair provision. (This is) a bounden duty for those who do good. If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed, unless they (the women) agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie. To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do." (2 : 236-237)

✓ All kinds of things besides cash may be given as 'mahr' befitting the brides and in keeping with the status and capacity of the bridegroom. ✓

VERSES FROM THE HOLY QURAN
ON
MAHR

وَأْتُوا النِّسَاءَ صَدُقَاتِهِنَّ نِحْلَةً فَإِن طِبْنَ لَكُمْ عَن

[٤/٤]

شَيْءٍ مِّنْهُ لَفَسَادٌ لِّكُلِّ وَهْنٍ مَّرِيًّا

And give unto the women, (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).

[4 : 4]

فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا تَرَاضَيْتُم بِهِ مِن بَعْدِ

[٤/٤]

الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo ! Allah is ever Knower, Wise.

[4 : 24]

الْيَوْمَ أَحِلَّ لَكُمْ السَّيِّئَاتُ وَطَعَامُ الَّذِينَ أوتُوا الْكِتَابَ
 حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ
 الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أوتُوا الْكِتَابَ مِنْ
 قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ
 مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ
 فَقَدْ حَبِطَ عَمَلُهُ ۖ وَهُوَ فِي الْآخِرَةِ مِنَ الْخُسْرَيْنِ ○

[٥/٥]

This day are (all) good things made lawful for you. The food of those who have received the Scripture is lawful for you, and your food is lawful for them. And so are the virtuous women of the believers and the virtuous women of those who received the Scripture before you (lawful for you) when ye give them their marriage portions and live with them in honour, not in fornication, nor taking them as secret concubines. Whoso denieth the faith, his work is vain and he will be among the losers in the Hereafter.

[5 : 5]

وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ
إِحْدَهُنَّ قِنطَارًا فَلَا تَأْخُذُوا بِمَنَّهُ مِمَّا كَانَتُمُ
تَأْخُذُونَ

بِهَتَالًا وَإِنَّمَا مَبِينَا ○

وَكَيفَ تَأْخُذُونَ، وَقَدْ أَفْضَى بَعْضُكُمْ إِلَى بَعْضٍ

وَآخُذَن مِّنْكُمْ مِّمِّشَاتًا غَلِيظًا ○ [٢١ - ٢٠/٣]

And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong ?

How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you ?

[4 : 20-21]

أَسْكِنُوهُنَّ مِنْ حَيْثُ مَكَنْتُمْ مِنْ وُجْهِكُمْ وَلَا تَضْرِبُوا رُءُوسَهُنَّ

لِتَضْيِقُوا أَعْيُنَهُنَّ وَإِنْ حَمَلْنَ أَوْلَاتٍ حَمِلْنَ فَأَنْفِقُوا عَلَيْهِنَّ

حَتَّى يَضَعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ لَكُمْ فَارْتُواهُنَّ

أَجُورَهُنَّ وَاتِمُّوا بَيْنَكُمْ بِمَعْرُوكٍ وَإِنْ تَعَامَرْتُمْ

فَسْتُرْضِعْ لَهُ أُخْرَى ○ لِيُنْفِقَ ذُو سَعَةٍ مِنْ سَعَتِهِ

وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يَكْفِلُكَ

اللَّهُ نَفْسًا إِلَّا مَاتَ أَتَاهَا سَيِّجَعُ اللَّهُ بَعْدَ عُسْرٍ سَرًا ○

[٤ - ٦/٦٥]

Lodge them where ye dwell, according to your wealth, and harass them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment and consult together in kindness ; but if ye make difficulties for one another, then let some other woman give suck for him (the father of the child). Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease.

[65 : 6-7]

CHAPTER 9

④

DIVORCE

Marriage is not just a legal contract. It is a pious resolve to live together as loyal and loving companions. The husband and wife are commanded by God to be kind and patient and in case of apparent incompatibility not to take decision in a haste. "But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good." (4 : 19).

The couple must try to make peace and establish a harmonious relationship through compromise and adjustments. "If a woman feareth ill-treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. (4 : 128). The assistance of arbiters may be sought in case of a dispute.

"And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk." (4 : 35).

Man is prohibited to compel and force a woman to seek divorce and return the dower money. "And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?" (4 : 20). If all efforts at reconciliation fail, divorce may be invoked but a period of waiting is prescribed before it becomes irrevocable and final. This period provides an opportunity to determine the

paternity of a child and to seek reconciliation between the husband and wife. "Women who are divorced shall wait, keeping themselves apart, three (monthly) courses." (2 : 228). If a similar situation arises again, divorce may be pronounced a second time. "Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness", (2 : 229) but during this period she must be treated with kindness. "When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits)." (2 : 231). They must not be expelled from their homes. "O Prophet ! When ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses." (65 : 1).

When divorce is pronounced the third time, it becomes final and irrevocable unless the woman is married to another person and is divorced by him. "And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband." (2 : 232). No obstacles are to be placed in the way of women who wish to remarry. "And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness." (2 : 232).

Islam wants a man and woman to be loyal to each other and be happy and contented or else to separate in a dignified and decent way after all avenues of reconciliation have failed. In case of a woman divorced before consummation of marriage she may be recompensed by man.

"It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means and the straitened according to his means." (2 : 236).

The presence of two legal witnesses is regarded as necessary for the validity of *talak*.

Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah." (65 : 2).

The following verse is interpreted as a provision affording separation to the pair after mutual agreement in return for compensation. "And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself." (2 : 229).

VERSES FROM THE HOLY QURAN
ON
DIVORCE

وَ إِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعِثُوا حَكَمًا مِّنْ
أَهْلِهِ وَ حَكَمًا مِّنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُّوَفِّقُ

اللهُ بَيْنَهُمَا إِنْ اللهُ كَانَ عَلِيمًا خَبِيرًا

[٣٥/٣]

And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo ! Allah is ever Knower, Aware.

[4 : 35]

وَ إِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُوزًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ
عَلَيْهِمَا أَنْ يَصْلِحَا بَيْنَهُمَا صُلْحًا وَ الصُّلْحُ
خَيْرٌ وَأَخْضِرَتِ الْأَنْفُسُ الشُّحَّ وَ إِنْ تَحْسَبُونَا

وَتَتَّقُونَا فَإِنَّ اللهُ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

[١٢٨/٣]

If a woman feareth ill-treatment from her husband or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo ! Allah is ever Informed of what ye do.

[4 : 128]

الطَّلَاقُ مَرَّتَيْنِ فَمَا مَسَاكُ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ
 وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ
 يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا
 حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ
 حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ

هُمُ الظَّالِمُونَ ○ [٧٢٩/٢]

Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take from women aught of that which ye have given them ; except (in the case) when both fear that they may not be able to keep within the limits (imposed by) Allah. And if ye fear that they may not be able to keep the limits of Allah, in that case it is no sin for either of them if the woman ransom herself. These are the limits (imposed by) Allah. Transgress them not. For whoso transgresseth Allah's limits, such are wrongdoers. [2 : 229]

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ
 زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا
 إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَ تِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا

[٢٣٠/٢]

لِقَوْمٍ يَعْلَمُونَ ○

And if he hath divorced her (the third time), then she is not lawful unto him thereafter until she hath wedded another husband. Then if he (the other husband) divorce her, it is no sin for both of them that they come together again if they consider that they are able to observe the limits of Allah. He manifesteth them for people who have knowlege. [2 : 230]

لَا جُنَاحَ عَلَيْكُمْ إِن طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ
أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَ مَتَّعُوهُنَّ عَلَى الْمَوْسِعِ
قَدَرَهُ وَعَلَى السَّمِيقِ قَدَرَهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى

[٢٣٠/٢]

○ الْمُحْسِنِينَ

It is no sin for you if ye divorce women while yet ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means and the straitened according to his means a fair provision. (This is) a bounden duty for those who do good.

[2 : 236]

وَ إِن طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمَسُّوهُنَّ وَقَدْ فَرَضْتُمْ
لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ
أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ
لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا

[٢٣٤/٢]

○ تَعْمَلُونَ بَصِيرٌ

If ye divorce them before ye have touched them and ye have appointed unto them a portion, then (pay the) half of that which ye appointed, unless they (the women) agree to forgo it, or he agreeth to forgo it in whose hand is the marriage tie. To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do. [2: 237]

وَالْمُطَلَّقَاتُ يَتَرَّبْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ

لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ

يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعَوَلْتَهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي

ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ

بِالْمَعْرُوفِ وَاللِّرْجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ

[٢٢٨/٢]

حِكِيمٌ

Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise. [2: 228]

وَ إِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ
 بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ
 ضِرَارًا لِّتَعْتَدُوا ۚ وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ
 وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ
 وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ لِيُعْظِمَكُمْ بِهِ
 وَآتَقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

[٢٣١/٢]

When ye have divorced women, and they have reached their term, then retain them in kindness or release them in kindness. Retain them not to their hurt so that ye transgress (the limits). He who doth that hath wronged his soul. Make not the revelations of Allah a laughing-stock (by your behaviour), but remember Allah's grace upon you and that which He hath revealed unto you of the Scripture and of wisdom, whereby He doth exhort you. Observe your duty to Allah and know that Allah is Aware of all things.

[2 : 231]

وَ إِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ
 أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا بَيْنَهُنَّ بِالْمَعْرُوفِ
 ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
 ذَلِكَمُ أَرْكَؤُكُمْ لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

[٢٣٢/٢]

And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believeth in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth : ye know not. [2 : 232]

وَلَا تَجْعَلُوا مَعْرَضًا لِّدَعْوَتِهِمْ إِذَا طَلَقْتُمُ النِّسَاءَ فطَلَقُوهُنَّ لِعَدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ

من بيوتهنَّ ولا يخرجنَّ إلا أن يأتين بفاحشة مبينة. Women ye have divorced and they have reached their term

وَتلك حدود الله ومن يتعد حدود الله فقد ظلم نفسه

لا تدري لعل الله يحدث بعد ذلك أمرا O [1/65]

O Prophet ! When ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, Your Lord, Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah ; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not. It may be that Allah will afterward bring some new thing to pass.

[65 : 1]

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ

بِمَعْرُوفٍ وَأَشْهِدُوا ذَوِي عَيْلٍ مِّنْكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ

ذَانِكُمْ يُوعِظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

[2/65]

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا O [2/65]

Then, when they have reached their term, take them back in kindness or part from them in kindness, and call to witness two just men among you, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus; And whosoever keepeth his duty to Allah, Allah will appoint a way out for him. [65 : 2]

وَالْمُطَلَّقاتِ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

[٢٤١/٢]

For divorced women a provision in kindness: a duty for those who ward off (evil) [2:241]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ يَتَّخِذُوا مِنْكُمْ عِلَّةً فَمِمَّا كَسَبْتُمُوهُنَّ مِنْ غَدَّةٍ تَعْتَمِدُونَهَا فَمَتَّعُوهُنَّ وَسِرَّاهُنَّ

[٢٤/٣٩]

يَا أَيُّهَا الَّذِينَ آمَنُوا

O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely. [33 : 49]

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ
فَلَا تَمِيلُوا كُلَّ الْمَيْلِ فَتَذَرُوهَا كَالْمُعَلَّقَةِ ۗ وَإِنْ
تَصْلِحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ۝ وَإِنْ
يَتَفَرَّقَا يُغْنِ اللَّهُ كِلَابًا مِّنْ سَعَتِهِ ۗ وَكَانَ اللَّهُ وَاسِعًا

حَكِيمًا ۝

[١٣٠ - ١٢٩/٣]

Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, Lo! Allah is ever Forgiving, Merciful.

But if they separate, Allah will compensate each out of His abundance. Allah is ever All-Embracing. All Knowing.

[4 : 129-130]

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَجِلُّ لَكُمْ أَنْ تَرِثُوا
النِّسَاءَ كَرِهًا ۗ وَلَا تَعْضَلُوهُنَّ لِتَذَهَبُوا بِبَعْضِ
مَا آتَيْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبِينَةٍ ۚ
وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ
تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا ۝
وَإِنْ أَرَدْتُمْ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ وَآتَيْتُمْ إِحْسَانًا
فَنَظَارًا فَلَا تَأْخُذُوا مِنْهُ شَيْئًا ۗ أَتَأْخُذُونَهُ بِهَتَائِئِهِ ۗ

إِنَّمَا مُبِينًا ۝

[٢٠٠ - ١٩/٣]

O ye who believe ! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.

And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong ? [4 : 19-20]

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۚ

[۲۲۶/۲]

فَإِن قَاءَ وَفَإِن لَّغَفُورٌ رَّحِيمٌ ۝

Those who forswear their wives must wait four months ; then, if they change their mind, lo ! Allah is Forgiving, Merciful. [2 : 226]

CHAPTER - 10

I'DDA

'Idda' is the period during which widows and divorced women are forbidden to enter into a new marriage contract. The waiting period for widows is four months and ten days. "Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days." (2 : 234). As for divorced women the waiting period is three courses, and for non-menstruating women three months.

"Women who are divorced shall wait, keeping themselves apart, three" (monthly) courses. (2 : 228). "And for such of your women as despair of menstruation, if ye doubt their period (of waiting) shall be three months, along with those who have it not". (65 : 4).

A pregnant divorced woman must not remarry until after childbirth. "And for those with child, their period shall be till they bring forth their burden". (65 : 4).

It is the responsibility of the husband to provide lodging and meet the divorced woman's needs until delivery and also for the period that she suckles the child. "And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment". (65 : 6).

VERSES FROM THE HOLY QURAN

ON

DDA

that case

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ
 بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ

فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency.

Allah is informed of what ye do. [2 : 234]

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ
 لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ

يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعَدْوَلَتِهِنَّ أَحَقُّ بِزَوْجِهِنَّ
 فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ
 وَاللَّهُ عَزِيزٌ حَكِيمٌ

حَكِيمٌ ﴿٢٣٨﴾

Women who are divorced shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kindness, and men are a degree above them. Allah is Mighty, Wise. [2 : 228]

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ
 وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ
 مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ
 مُبِينَةٍ وَتِلْكَ حُدُودُ اللَّهِ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ
 ظَلَمَ نَفْسَهُ لَا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا ○

[1/65]

○ Prophet ! When ye (men) put away women, put them away for their (legal) period and reckon the period, and keep your duty to Allah, your Lord. Expel them not from their houses nor let them go forth unless they commit open immorality. Such are the limits (imposed by) Allah ; and whoso transgresseth Allah's limits, he verily wrongeth his soul. Thou knowest not : it may be that Allah will afterward bring some new thing to pass. [65 : 1]

أَسْكِنُوهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِنْ وُجْدِكُمْ وَلَا
 تُضَارُّوهُنَّ لِتُضَيِّقُوا عَلَيْهِنَّ وَإِنْ كُنَّ أَوْلَاتٍ حَمَلٍ
 فَأَتِفُوا عَلَيْهِنَّ حَتَّىٰ يَرْضِعْنَ حَمْلَهُنَّ فَإِنْ أَرْضَعْنَ
 لَكُمْ فَاتُّوهُنَّ بِأَجُورِهِنَّ وَأَتَمَّروا بَيْنَكُمْ بِمَعْرُوفٍ
 وَإِنْ تَعَاَسَرْتُم فَسُدِّدُوا لَهُنَّ أَعْرَاجَهُنَّ

[٦٥/٦]

Lodge them where ye dwell, according to your wealth,
 and harass them not so as to straiten life for them. And
 if they are with child, then spend for them till they bring
 forth their burden. Then, if they give suck for you, give
 them their due payment and consult together in kind-
 ness; but if ye make difficulties for one another, then
 let some other woman give suck for him (the father of
 the child). [65 : 6]

وَالَّذِي يَمُنُّ مِنَ الْمُحْسِنِينَ مِنَ نِسَائِكُمْ إِنْ ارْتَبْتُمْ
 فَعِدَّتُهُنَّ ثَلَاثَةَ أَشْهُرٍ وَالَّذِي لَمْ يَحْضُرْنَ وَأَوْلَاتُ الْأَحْمَالِ
 أَجَلُهُنَّ أَنْ يَرْضِعْنَ حَمْلَهُنَّ وَمَنْ يَتَّقِ اللَّهَ
 يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

[٦٥/٧]

And for such of your women as despair of menstruation,
 if ye doubt, their period (of waiting) shall be three
 months, along with those who have it not. And for
 those with child, their period shall be till they bring
 forth their burden. And whosver keepeth his duty to
 Allah, He maketh his course easy for him. [65 : 4]

مَا مِنْ حَيَّةٍ نَبِيٍّ مَشْرُوعَةٍ شَيْءٍ نَبِيٍّ مَشْرُوعَةٍ

CHAPTER - 11

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

PUNISHMENTS FOR SEXUAL LAXITY

Chastity is a mark of the believer. Sexual intercourse outside matrimony is strictly forbidden. "And come not near unto adultery. Lo! it is an abomination and an evil way". (17:32).

The observance of moral code in matter of sex leads to a productive and progressive society and limiting the sexual opportunity is the cause of cultural advancement!

Islam is against indecencies and lewdness. "Say: My Lord forbiddeth only indecencies, such of them as are apparent and such as are within". (7:33). "As for those of your women who are guilty of lewdness, call to witness, four of you against them; And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation)". (4:15).

Punishment is prescribed for the adulterers. "The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes: And let not pity for the twain withhold you from obedience to Allah." (24:2).

Those who wrongly accuse honourable women are also to be punished the same way. "And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony". (24:4).

The following verse is quoted as a reference to homosexuality. "And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo! Allah is Relenting, Merciful." (4:16).

And for those of you who are guilty of lewdness call to witness four of you against them. And if they

VERSES FROM THE HOLY QURAN

ON

PUNISHMENTS FOR SEXUAL LAXITY

وَلَا تَقْرَبُوا الزَّوْجَىٰٓ اِنَّهٗ كَانَ فَاْحِشَةً وَّسَاءَ مَسِيْرًا

○ [17: 32]

And come not near unto adultery. - Lo ! it is an abomination and an evil way. [17 : 32]

قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ

وَالاِثْمَ وَالْبَغْيَ وَالتَّبَغْيَ وَالتَّكْوِيْنَ اِنَّهٗ كَانَ فَاْحِشَةً وَّسَاءَ مَسِيْرًا

وَيُنَزَّلُ بِهٖ سُلْطٰنًا وَّ اَنْ تَقُوْلُوْا عَلٰى اللّٰهِ مَا لَا تَعْلَمُوْنَ

○ [7: 33]

Say : My Lord forbiddeth only indecencies, such of them as are apparent and such as are within, and sin and wrongful oppression, and that ye associate with Allah that for which no warrant hath been revealed and that ye tell concerning Allah that which ye know not. [7 : 33]

وَالَّذِي يَاتِيَنَّ الْفَوَاحِشَ مِنْ نِّسَابِكُمْ فَاٰمَنُوْا بِهٖمْ

عَلٰى سِتْرٍ اَرْبَعَةٌ مِنْكُمْ فَاٰمَنُوْا بِهٖمْ وَ اَلْبٰسِ

اَلْبِيُوْتِ حَتّٰى يَتَوَفَّوْهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ لِهِنَّ

سَبِيْلًا ○ [15/3]

As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation). [4 : 15]

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ

لَعَلَّكُمْ تَذَكَّرُونَ ○

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ

جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا آْرَافَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ

تُؤْمِنُونَ بِاللهِ وَالْيَوْمِ الْآخِرِ ۚ وَلَيْشَهِدَ عَذَابَهُمَا

طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ○

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً ۖ وَالزَّانِيَةُ

لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَلِكَ عَلَى

الْمُؤْمِنِينَ ○

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ

شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ

شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ○

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَاصْلَحُوا ۚ فَإِنَّ اللَّهَ

غَفُورٌ رَّحِيمٌ ○

(Here is) a Surah which We have revealed and enjoined, and wherein We have revealed plain tokens, that haply we may take heed. The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment. The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolatress. All that is forbidden unto believers. And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony— They indeed are evildoers. Save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful. [24 : 1-5]

وَالَّذِينَ يَرْمُونَ أَرْوَاجَهُمْ وَالْمَرْءُ يَكُنْ لَهُمْ شَهِدًا
 إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ
 لَمِنَ الصَّادِقِينَ ○

وَالْخَامِسَةَ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهٖ إِنْ كَانَ مِنَ الْكَاذِبِينَ ○
 وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ
 إِنَّهُ لَمِنَ الْكَاذِبِينَ ○

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهٖا إِنْ كَانَ مِنَ الصَّادِقِينَ ○

As for those who accuse their wives but have no witnesses except themselves; let the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth; And yet a fifth, invoking the curse of Allah on him if he is of those who lie. And it shall avert the punishment from her if she bear witness before Allah four times that the thing he saith is indeed false. And a fifth (time) that the wrath of Allah be upon her if he speaketh truth. [24 : 6-9]

وَالَّذِينَ يَأْتِيهِمْ مِنَ النِّسَاءِ مُبْتَلَاً بِمَا بَدَّءُوا بِهِمْ فَسَبَّحُوا بِحَمْدِ اللَّهِ كَمَا سَبَّحُوا فِي الْبَيْتِ الْمَكِيِّ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ [24 : 10]

وَأَصْدِحُوا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ تَوَّابًا رَحِيمًا [24 : 11]

[16/4]

And as for the two of you who are guilty thereof, punish them both. And if they repent and improve, then let them be. Lo ! Allah is Relenting, Merciful. [4 : 16]

وَالَّذِينَ يَتَّبِعُوا الْحَدِيثَ مِنَ الَّذِينَ يَصَدَّقُونَ فِي الْحَقِّ لَوْ كَانُوا مِنْكُمْ لَأَخَذُوا مِنْكُمْ كَمَا أَخَذُوا مِنَ الْمُؤْمِنِينَ وَمَنْ يَنْصُرْهُمُ فَسَيَكُنْ أَصْحَابَ عَذَابٍ مُّهِينٍ [24 : 17]

وَالَّذِينَ يَصَدَّقُونَ فِي الْحَقِّ لَوْ كَانُوا مِنْكُمْ لَأَخَذُوا مِنْكُمْ كَمَا أَخَذُوا مِنَ الْمُؤْمِنِينَ وَمَنْ يَنْصُرْهُمُ فَسَيَكُنْ أَصْحَابَ عَذَابٍ مُّهِينٍ [24 : 17]

وَالَّذِينَ يَصَدَّقُونَ فِي الْحَقِّ لَوْ كَانُوا مِنْكُمْ لَأَخَذُوا مِنْكُمْ كَمَا أَخَذُوا مِنَ الْمُؤْمِنِينَ وَمَنْ يَنْصُرْهُمُ فَسَيَكُنْ أَصْحَابَ عَذَابٍ مُّهِينٍ [24 : 17]

[23/23]

Lo ! as for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doom. [24 : 23]

وَمَنْ لَّهُمْ يَسْتَطِيعُ مِنْكُمْ طَوْلًا أَنْ يَنْكِحَ الْمُحْصَنَاتِ

الْمُؤْمِنَاتِ فَمِنْ مَتَاكَلْتُمْ أَيْمَانَكُمْ مِنْ قَتَيْتِكُمْ

الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ

بَعْضٍ فَإِنْ كُحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَأَتَوْهُنَّ أَجُورَهُنَّ

بِالْمَعْرُوفِ بِمُحْصَنَاتٍ مَسْتَفْتَى وَلَا تُمْسِكُوا

أَعْدَانَكُمْ إِذَا أَحْصَيْنَ فَإِنْ أَذِينَ بِنِكَاحِهِنَّ

نُصِيفَ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ

خَشِيَ الْعَنَتَ مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرَ لَكُمْ وَاللَّهُ

عَزِيزٌ رَحِيمٌ

[٢٥/٣]

And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving. Merciful. [4 : 25]

CHAPTER - 12

6

INHERITANCE

In pre-Islamic Arabia, there was no uniformly accepted system of distribution of wealth and property left behind by a dying person but generally women had no right over the property of their husbands or parents. Islam conferred the rights of property and inheritance upon women "Unto the men (of a family) belongeth a share of that which parents and near kindred leave and unto the women a share of that which parents and near kind-red leave whether it be little or much—a legal share". (4 : 7)

A believing woman has a distinct legal personality in matters of inheritance. It is true that men have a right to a large share of inheritance but this is due to the following reasons :

- (a) man is responsible for maintenance of his wife and family ;
- (b) a woman has no financial responsibilities towards the family ;
- (c) she is also entitled to a share from the property of her parents, husband or sons

The Quran has given details with regard to inheritance in verses. (4 ; 8-12). Widows are also to be provided for ; "In the case of those of you who are about to die and leave behind

CHAPTER 2

THE CREATION OF MAN

The Holy Quran is neither a book on science nor a treatise on evolution but we find in it references to different stages through which life passed on this earth. These stages could be surmised as follows :-

1. "Allah created you from dust." (35/11)
2. Allah said to the angles "Lo ! I am creating a mortal out of potters clay of black mud altered." (15/28)
3. Man was "created from a product of wet earth." (23/12)
4. He "created man from water." (25/54)
5. Man was created from a single soul : "and He it is who hath produced you from a single being". (6/99)
6. "He created you from one being then from that being He made its mate." (39/6)
7. "And all things We have created by pairs that haply ye may reflect." (51/49)
8. "And we have created you in pairs." (78/8)
9. Allah in His wisdom "has created you male and female." (49/13)
10. "The Creator of the heavens and the earth. He hath made for you pairs of yourselves and of the cattle also pairs whereby He multiplieth you." (42/11)

11. "Allah has given you wives of your own kind and has given you from your wives sons and grandsons." (16/72)
12. "Allah has created for you helpmeets from yourselves that ye might find rest in them". (30/21)
13. "We have created him from a drop of seed." (30/76)
14. "So let man consider from what he is created. He is created from a gushing fluid." (86/5, 6)
15. "Verily We created man from a product of wet earth ; Then placed him as a drop (of seed) in a safe lodging ; Then fashioned We the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of Creators !" (23/12-14.)
16. "And Allah brought you forth from the wombs of your mothers knowing nothing and gave you hearing and sight and hearts that haply ye might give thanks." (16/78)
17. Allah fashioned and "breathed into him of My spirit." (15/29)
18. Man is the highest form of life on this earth. He was created from dust to black clay, to wet earth and then with the creation of male and female of the same species through the process of reproduction. He was given hearing and sight and mind. The spirit of Allah was breathed into him. The Divine purpose of creation of mankind is that they may account for their deeds, "who

hath created life and death that He may try you, which
of you is best in conduct." (67/2)
and that

19. "Lo He produceth creation, then reproduceth it, that
He may reward those who believe and do good works
with equity." (10/4)

**VERSES FROM THE HOLY QURAN
ON
THE CREATION OF MAN**

إِنَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ لِيَجْزِيَ الَّذِينَ آمَنُوا

[٣/١٠]

عَمِلُوا الصَّالِحَاتِ بِالْقِسْطِ

He produceth creation, then reproduceth it, that He may reward those who believe and do good works with equity.

[10/4]

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ

[٣٤/١٨]

مِنْ تَرَابٍ ثُمَّ مِنْ نُطْقَةٍ ثُمَّ سَوَّكَ رَجُلًا ○

And his comrade, while he disputed with him, exclaimed : Disbelievest thou in Him who created thee of dust, then of a drop (of seed), and then fashioned thee a man?

[18/37]

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ مِّنْ بَشَرٍ مِّنْ صَلْصَالٍ

[٢٨/١٥]

مِّنْ حَمِيمٍ مُّسْنُونٍ ○

And (remember) when thy Lord said unto the angels : Lo ! I am creating a mortal out of potter's clay of black mud altered.

[15/28]

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْطَةٍ مِّنْ طِينٍ ۝ ثُمَّ جَعَلْنَاهُ
نُطْفَةً فِي قَرَارٍ مَّكِينٍ ۝ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا
الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظْمًا فَكَسَوْنَا
الْعِظْمَ لَحْمًا ق ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ
الْخَالِقِينَ ۝

[۱۴ - ۱۲/۲۳]

Verily We created man from a product of wet earth ;
Then placed him as a drop (of seed) in a safe lodging ;
Then fashioned We the drop a clot, then fashioned We
the clot a little lump, then fashioned We the little lump
bones, then clothed the bones with flesh, and then pro-
duced it as another creation. So blessed be Allah, the
Best of Creators [23/12-14]

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ
وَمُسْتَوْدَعٌ قَدْ قَصَصْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ۝

[۹۹/۶]

And He it is Who hath produced you from a single
being, and (hath given you) a habitation and a reposi-
tory. We have detailed Our revelations for a people
who have understanding.

[6/99]

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
 وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا
 كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ
 إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ۝

[۱/۴]

O mankind ! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom ye claim (your rights) of one another, and toward the wombs (that bore you). Lo ! Allah hath been a Watcher over you.

[4/1]

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَ
 أَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَنِيَّةَ أَزْوَاجٍ يَخْلُقَكُمْ
 فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّنْ بَعْدِ خَلْقٍ فِيهِ
 ظُلُمٌ ثَلَاثٌ ذَٰلِكُمْ اللَّهُ رَبُّكُمُ لَهُ الْمُلْكُ لَا إِلَهَ
 إِلَّا هُوَ ۚ فَآتَىٰ تَصْرَفُونَ ۝

[۶/۳۹]

He created you from one being, then from that (being) He made its mate ; and He hath provided for you of cattle eight kinds. He created you in the wombs of your mothers, creation after creation, in a threefold gloom. Such is Allah, your Lord. His is the Sovereignty. There is no God save Him. How then are ye turned away ?

[39/6]

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا
 زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّهَا حَمَلَتْ
 حَمْلًا خَفِيفًا فَمَرَّتْ بِهِ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ
 رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ ○

[189/4]

He it is Who did create you from a single soul, and there-
 from did make his mate that he might take rest in her.
 And when he covered her she bore a light burden, and
 she passed (unnoticed) with it, but when it became heavy
 they cried unto Allah, their Lord, saying : If Thou givest
 unto us aright we shall be of the thankful. [7/189]

وَ مِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ○

[39/51]

And all things we have created by pairs, that haply ye
 may reflect. [51/49]

فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ
 أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذَرُونَكُمْ فِيهَا لَيْسَ

كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ○ [11/42]

The Creator of the heavens and the earth. He hath
 made for you pairs of yourselves, and of the cattle
 also pairs, whereby He multiplieth you. Naught
 is as His likeness ; and He is the Hearer, the Seer. [42/11]

وَأَنَّهُ خَلَقَ الزَّوْجَيْنَ الذَّكَرَ وَالْأُنثَى ۝ مِن نُّطْفَةٍ

إِذَا تُمْنَى ۝ وَأَن عَلَيْهِ النِّشَاطَةَ الْآخِرَةَ ۝

[٣٤ - ٣٥/٥٣]

And that He createth the two spouses, the male and the female, From a drop (of seed) when it is poured forth ;
And that He hath ordained the second bringing forth ;

[53/45-47]

[٨/٤٨]

وَخَلَقْنَاكُمْ أَزْوَاجًا ۝

And We have created you in pairs

[78/8]

وَمِن آيَاتِهِ أَن خَلَقَكُمْ مِّن تَرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ

تَنْتَشِرُونَ ۝

وَمِن آيَاتِهِ أَن خَلَقَ لَكُمْ مِّنْ أَنْفُسِكُمْ أَزْوَاجًا

لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً ۚ إِنَّ فِي ذَلِكَ

[٢١ - ٢٠/٣٠]

ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَّتَفَكَّرُونَ ۝

And of His signs is this : He created you of dust, and behold you human beings, ranging widely ! And of His signs is this : He created for you helpmeets from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo ! herein indeed are portents for folk who reflect. [30/20-21]

them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise." (2 : 240). No person can deprive a woman of her due share even by making a will, as the Law would permit such a will within the limits of one third of his property only.

VERSES FROM THE HOLY QURAN
ON
INHERITANCE

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ
خَيْرًا ۚ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۚ

[۱۸۰/۲]

حَقًّا عَلَى الْمُتَّقِينَ ۝

It is prescribed for you, when one of you approacheth death, if he leave wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil). [2 : 180]

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا ۚ وَصِيَّةً
لِّأَزْوَاجِهِمْ مِّمَّا تَرَكَوا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۚ فَإِنْ خَرَجْنَ
فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ

[۲۴۰/۲]

مَعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ۝

(In the case of) those of you who are about to die and leave behind them wives, they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise. [2 : 240]

وَلِكُلِّ جَعَلْنَا مَوَالِي مِمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ
وَالَّذِينَ عَقَدْتُمْ أَيْمَانَكُمْ فَأْتَوْهُمْ نَصِيْبَهُمْ إِنَّ اللَّهَ

كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۝ [٣٣/٤]

And unto each We have appointed heirs of that which parents and near kindred leave and as for those with whom your right hands have made a covenant, give them their due. Lo! Allah is ever Witness over all things. [4 : 33]

لِلرِّجَالِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ
وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا تَرَكَ الْوَالِدِينَ وَالْأَقْرَبُونَ
مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيبًا مَّفْرُوضًا ۝
وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينُ
فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا ۝
وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعْفًا
خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ۝
إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ
فِي بُطُونِهِمْ نَارًا وَهُمْ لَا يَبْصُرُونَ ۝

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَةِ
فَإِنْ كُنَّ نِسَاءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ وَإِنْ

كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ وَلَا بَوَاءَ لَكَ

بِأَمْرٍ إِذْ وَصَّيْتُمَا السُّدُسَ مِمَّا تَرَكَ إِنْ كَانَ لَهُ وَلَدٌ

وَإِنْ لَمْ يَكُنْ لَهُ وَلَدٌ وَوَرِثَتْهُ أَبَوُهُ فَلِلَّذِي تَرَكَ

فَإِنْ كَانَ لَهُ إِخْوَةٌ فَلِلَّذِي تَرَكَ مِنَ الْإِخْوَةِ

يُوصَى بِهَا أَوْ دِينٌ أَبَاؤُكُمْ وَأُمَّهَاتُكُمْ لَا تَدْرُونَ

أَيُّهُمْ أَقْرَبُ لَكُمْ نَفَعًا فَرِيضَةٌ مِنَ اللَّهِ إِنْ كَانَ

عَلَيْمًا حَكِيمًا

[11 - 4/3]

Unto the men (of a family) belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave, whether it be little or much—a legal share.

And when kinsfolk and orphans and the needy are present at the division (of the heritage), bestow on them therefrom and speak kindly unto them.

And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak justly.

Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies, and they will be exposed to burning flame.

Allah chargeth you concerning (the provision for) your children; to the male the equivalent of the portion of

two females, and if there be women more than two, then theirs is two-thirds of the inheritance, and if there be one (only) then the half. And to his parents a sixth of the inheritance, if he have a son; and if he have no son and his parents are his heirs, then to his mother appertaineth the third; and if have brethren, then to his mother appertaineth the sixth, after any legacy he may have bequeathed, or debt (hath been paid). Your parents or your children: Ye know not which of them is nearer unto you in usefulness. It is an injunction from Allah. Lo! Allah is Knower, Wise. [4 : 7-11]

وَلَكُمْ نِصْفُ مَا تَرَكَ أَزْوَاجُكُمْ إِنْ لَمْ يَكُنْ لَهُنَّ وَلَدٌ
فَإِنْ كَانَ لَهُنَّ وَلَدٌ فَلَكُمْ الرُّبْعُ مِمَّا تَرَكَنَّ مِنْ بَعْدِ
وَصِيَّةٍ يُوَصِّينَ بِهَا أَوْ دَيْنٍ وَلَهُنَّ الرُّبْعُ مِمَّا تَرَكَتُمْ
إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ فَإِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ
الثُّمْنُ مِمَّا تَرَكَتُمْ مِنْ بَعْدِ وَصِيَّةٍ تُوصُونَ بِهَا
أَوْ دَيْنٍ وَإِنْ كَانَ رَجُلٌ يُورَثُ كَلَّةً أَوْ امْرَأَةً وَلَهُ أَخٌ أَوْ
أَخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ فَإِنْ كَانُوا أَكْثَرَ مِنْ
ذَلِكَ فَهُمْ شُرَكَاءُ فِي الثُّلُثِ مِنْ بَعْدِ وَصِيَّةٍ يُوصَى
بِهَا أَوْ دَيْنٍ لِغَيْرِ مَضَارٍ وَصِيَّةٌ مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ

And unto you belongeth a half of that which your wives leave, if they have no child ; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and (he or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be shares in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent. [4 : 12]

فَمَنْ بَدَّلَهُ، بَعْدَ مَا سَمِعَهُ، فَإِنَّمَا إِثْمُهُ، عَلَى الَّذِينَ

يَبَدِّلُونَهُ، إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ۝

فَمَنْ خَافَ مِنْ مَوْسٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ

فَلَا إِثْمَ عَلَيْهِ، إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝ [١٨٢ - ١٨١/٢]

And whoso changeth (the will) after he hath heard it—the sin thereof is only upon those who change it Lo ! is Allah is Hearer, Knower. But he who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo ! Allah is Forgiving, Merciful,

CHAPTER 13

PARENTS & CHILDREN— RIGHTS AND RESPONSIBILITIES

Parents merit consideration, love and compassion. The believers are enjoined to "be good to parents and to kindred and to orphans and the needy" (2/83) and to "(Show) kindness unto parents, and unto near kindred, and orphans, and the needy.", (4/36). God commands to speak to ones old parents with due deverence and respect ("ye show,) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word. And lower unto them the wing of submission through mercy, and say. My Lord ! Have mercy on them both as they did care for me when I was little." (17 : 23-24).

Human beings are reminded of the mothers' role in bearing and nourishing the young. "And we have commanded unto man kindness toward parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith : My Lord ! Arouse me that I may give thanks for the favour $\frac{1}{2}$ wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee." (46/15).

★ ✓ Mothers are to suckle their children and the father is responsible for feeding and clothing the mother or to pay for the

expenses if the child is given away to nurse. "Mothers shall suckle their children for two whole years ; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child." (2/233).

✓ The child has a right to life. "Slay not your children, fearing a fall to poverty, We shall provide for them and for you." (17/31). "Ye slay not your children because of penury—We provide for you and for them." (6 : 152).

Children are under no obligation to obey parents who ascribe gods other than Allah. "We have enjoined on man kindness to parents ; but if they strive to make thee join with Me that of which thou hast no knowledge, then obey them not" (29 : 8).

The Quran vividly describes how daughters were treated before the advent of Islam. "When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly. He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself) : Shall he kept it in contempt, or bury it beneath the dust? Verily evil is their judgement. (16 : 58-59).

Daughters are a creation of and a gift from Allah. The divine law in this regard is provided by the following verses: "Unto Allah belongeth the sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestowed male (offspring) upon whom He will ; Or He minglenth them, males and females, and He makth barren whom He will. Lo ! He is Knower, Powerful." (42 : 49-50).

VERSES FROM THE HOLY QURAN
ON
RIGHTS AND RESPONSIBILITIES OF PARENTS/
CHILDREN/ORPHANS

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ
وَ بِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَ قُولُوا لِلنَّاسِ حُسْنًا وَ أَقِيمُوا الصَّلَاةَ وَ آتُوا الزَّكَاةَ
ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَ أَنْتُمْ مُّعْرِضُونَ ۝

[٨٣/٢]

And (remember) when We made a covenant with the Children of Israel, (saying) : Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind ; and establish worship and pay the poor-due. Then, after that, ye slid back, save a few of you, being averse.

[2 : 83]

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مِمَّا أَنْفَقْتُمْ مِّنْ خَيْرِ
قَلِيلٍ وَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ
السَّبِيلِ وَمِمَّا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ۝

[٢١٥/٢]

They ask thee, (O Muhammad), what they shall spend. Say : That which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo ! Allah is Aware of it. [2 : 215]

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَ بِالْوَالِدَيْنِ
إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَ
الْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ
وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ

[٣٦/٤]

كَانَ مُخْتَالًا فَخُورًا ○

And serve Allah . Ascribe nothing as partner unto Him. (Show) kindness unto parents, and unto near kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo ! Allah loveth not such as are proud and boastful. [4 : 36]

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا
إِذَا يَبْلُغُنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ

لَهُمَا آفٌ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ○

وَخَفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ

أَرْحَمُهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ○ [٢٣/١٤ - ٢٣]

Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them attain old age with thee, say not "Fie" unto them nor repulse them, but speak unto them a gracious word. And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little. [17 : 23-24]

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي سَاءَ مَا لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ

مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ○ [٨/٢٩]

We have enjoined on man kindness to parents; but if they strive to make thee join with Me that of which thou hast no knowledge, then obey them not. Unto Me is your return and I shall tell you what ye used to do. [29 : 8]

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَ

إِيَّاكُمْ إِنَّ قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا ○ [٣١/١٤]

Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin. [17 : 31]

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ
 شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمِّنْ
 إِمْلَاقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ
 مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي
 حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُونَ ۝

[١٥٢/٦]

Say : Come, I will recite unto you that which your Lord hath made a sacred duty for you : that ye ascribe nothing as partner unto Him and that ye do good to parents, and that ye slay not your children because of penury—We provide for you and for them—and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath commanded you, in order that ye may discern. [6 : 152]

لِلَّهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۗ يَخْلُقُ مَا يَشَآءُ ۗ يَهَبُ
 لِمَن يَشَآءُ اِنَاثًا وَّ يَهَبُ لِمَن يَشَآءُ الذَّكَوٰرَ ۝
 اَوْ يَزْوِجُهُمْ ذَكَرًا وَّ اِنَاثًا ۖ وَ يَجْعَلُ مَن يَشَآءُ عَقِيْمًا ۗ

[٥٠ - ٤٩/٥٢]

اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ۝

Unto Allah belongeth the sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestowed male (offspring) upon whom He will ; Or he mingleth them, males and females, and He maketh barren whom He will. Lo ! He is Knower, Powerful. [42 : 49-50]

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ مَيْمَنَةً، وَلَهُمْ مَا يَشْتَهُونَ ۝
 وَإِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهَهُ مُسْوَدًّا وَهُوَ
 كَغَيْظٍ ۝ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ
 أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ

مَا يَحْكُمُونَ ۝ [٥٩ - ٥٧/١٦]

And they assign unto Allah daughters—Be He glorified!—and unto themselves what they desire ;

When if one of them receiveth tidings of the birth of a female, his face remaineth darkened, and he is wroth inwardly.

He hideth himself from the folk because of the evil of that whereof he hath had tidings, (asking himself) : Shall he keep it in contempt, or bury it beneath the dust ? Verily evil is their judgment. [16 : 57-59]

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ، وَهِنًا عَلَيَّ
 وَهِنًا وَفِصْلَةٌ فِي عَمَامِينَ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ
 إِلَيَّ الْمَصِيرُ ۝ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي
 مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي
 الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنْابَ إِلَيَّ ثُمَّ إِلَيَّ

مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ [١٥ - ١٤/٣١]

And We have enjoined upon man concerning his parents— His mother beareth him in weakness upon weakness and his weaning is in two years—Give thanks unto Me and unto thy parents. Unto Me is the journeying But if they strive with thee to make thee ascribe unto Me as partner that of which thou hast no knowledge, then obey them not. Consort with them in the world kindly, and follow the path of him who repenteth unto Me. Then unto Me will be your return, and I shall tell you what ye used to do. [31 : 14-15]

وَوَضَّيْنَا الْإِنْسَانَ بِيَدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا
 وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا
 حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ
 أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ
 وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي
 ذُرِّيَّتِي إِنِّي تُبِّتُ إِلَيْكَ وَالِيًّا مِنَ الْمُسْلِمِينَ ○

[15/36]

And We have commanded unto man kindness toward parents. His mother beareth him with reluctance, and bringeth him forth with reluctance, and the bearing of him and the weaning of him is thirty months, till, when he attaineth full strength and reacheth forty years, he saith : My Lord ! Arouse me that I may give thanks for the favour wherewith Thou hast favoured me and my parents, and that I may do right acceptable unto Thee. And be gracious unto me in the matter of my seed. Lo ! I have turned unto Thee repentant, and lo ! I am of those who surrender (unto Thee). [46 : 15]

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ
 أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
 وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا
 لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى
 الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَ الْفِصَامَ لَأَعْنُ تَرَاضٍ
 مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ
 تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا
 اتَّيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ

[۲۳۴/۲]

بَصِيرَةٌ ○

Mothers shall suckle their children for two whole years :
 (that is) for those who wish to complete the suckling.
 The duty of feeding and clothing nursing mothers in a
 seemly manner is upon the father of the child. No one
 should be charged beyond his capacity. A mother should
 not be made to suffer because of her child, nor should
 he to whom the child is born (be made to suffer) because
 of his child. And on the (father's) heir is incumbent
 the like of that (which was incumbent on the father). If
 they desire to wean the child by mutual consent and
 (after) consultation, it is no sin for them ; and if ye wish
 to give your children out to nurse, it is no sin for you,
 provided that ye pay what is due from you in kindness.
 Observe your duty to Allah, and know that Allah is Seer
 of what ye do.

[2 : 233]

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ

[١٠/٤]

فِي بُطُونِهِمْ نَارًا ۖ

Lo! Those who devour the wealth of orphans wrongfully, they do but swallow fire into their bellies and they will be exposed to burning flame. [4 : 10]

وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ

مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا

إِسْرَاقًا وَبِدَارًا أَنْ يَكْبَرُوا ۗ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ

وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ۗ فَإِذَا دَفَعْتُمْ

إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا ۝

[٦/٤]

Prove orphans till they reach the marriageable age; then, if ye find them of sound judgement, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up. Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor, let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner. [4 : 6]

وَيُطْعَمُونَ السَّاعِمَ عَلَىٰ حَبِّهِ بِسُكِينًا وَيَتِيمًا

[٨/٤٦]

وَأَسِيرًا ۝

And feed with food the needy wretch, the orphan and the prisoner, for love of Him. [76 : 8]

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَ أَوْلَادِكُمْ
 عَدُوَّكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا

فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ۝

إِنَّمَا أَمْوَالُكُمْ وَ أَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ۝

[١٥ - ١٣/٦٤]

O ye who believe ! Lo ! among your wives and your children there are enemies for you, therefor beware of them. And if ye efface and overlook and forgive then lo ! Allah is Forgiving, Merciful.

Your wealth and your children are only a temptation, whereas Allah ! with Him is an immense reward. [64 : 141-15]

WOMEN IN THE LIVES OF THE PROPHETS



CHAPTER 14

NOAH

The wives of Noah and Lot are examples of individual responsibility and accountability. The wives of good men cannot rely on their husbands' virtues to save them from judgement and hell.

VERSES FROM THE HOLY QURAN
ON
NOAH

ضَرَبَ اللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَ امْرَأَتَ لُوطٍ
كَانَتَا تَحْتَ عَبْدَيْنِ مِن عِبَادِنَا صَالِحِينَ فَخَا تَهُمَا نِلِمَ
يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ

[١٠/٦٦]

الدَّٰخِلِينَ ○

Allah citeth an example for those who disbelieve: the wife of Noah and the wife of Lot, who were under two of our righteous slaves yet betrayed them so that they (the husbands) availed them naught against Allah and it was said (unto them). Enter the Fire along with those who enter. (66 : 10).

CHAPTER 15

LOT

The community where Lot was sent to preach consisted of perverted people. "Lo ! ye come with lust unto men instead of women. Nay, but ye are wanton folk. (7 : 81).

They preferred them over their wives.

"What ! Of all creatures do ye come unto the males. And leave the wives your Lord created for you ? Nay, but ye are froward folk (26 : 165). And Lot "said unto his folk. Lo ! ye commit lewdness such as no creature did before you. For come ye not in unto males, and cut ye not the road (for travellers), and commit ye not abomination in your meetings ?" (29 : 28-29).

They acted senselessly "ye are folk who act senselessly." (27 : 55).

His people derided him and when he asked them to refrain from such abomination "the answer of his folk was naught save that they said : Expel the household of Lot from your township, for they (forsooth) are folk who would keep clean ? (27 ; 56).

The people of the town were destroyed because they were evil-doers. The Prophet Lot and his household was saved "save his wife ; We destined her to be of those who stayed behind." (27 : 57).

VERSES FROM THE HOLY QURAN
ON
LOT

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ
أَحَدٍ مِّنَ الْعَالَمِينَ ○ إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ
دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ○
وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ
قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ○ فَالْجَايِئَةُ وَ
أَهْلُهَا إِلَّا امْرَأَتَهُ نَكَحَتْ مِنَ الْغَابِرِينَ ○ وَ أَنْظَرْنَا
عَلَيْهِمْ مَّطَرًا فَاَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ○

[٨٣ - ٨٠/٤]

And Lot! (Remember) when he said unto his folk :
Will ye commit abomination such as no creature ever did
before you? Lo! ye come with lust unto men
instead of women. Nay, but ye are wanton folk.
And the answer of his people was only that they said
(one to another) : Turn them out of your township.
They are folk, forsooth, who keep pure. And We
rescued him and his household, save his wife, who was
of those who stayed behind. And We rained a rain
upon them. See now the nature of the consequence for
evildoers!

[7 : 80-84]

- كَذَّبَتْ قَوْمَ لُوطٍ لِنُورَيْنِ ۝
- إِذْ قَالَ لَهُمُ أَخُوهُمْ لُوطُ أَلَا تَتَّقُونَ ۝
- إِلَّيَّ لَكُمْ رَسُولٌ أَمِينٌ ۝
- فَاتَّقُوا اللَّهَ وَاطِيعُوا ۝
- وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۚ إِنْ أَجْرِيَ إِلَّا عَلَى رَبِّ
- الْعَالَمِينَ ۝
- آتَاوْنَ الدُّكْرَانَ مِنَ الْعَالَمِينَ ۝
- وَتَذَرُونَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ
- عَادُونَ ۝
- قَالُوا لَيْسَ لَكَ تَنْتِهَ يَلُوطُ لَتَكُونَنَّ مِنَ الْمُخْرَجِينَ ۝
- قَالَ إِلَّيَّ لِعَمَلِكُمْ مِنَ الْقَالِينَ ۝
- رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ۝
- فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ۝
- إِلَّا عَجُوزًا فِي الْغَابِرِينَ ۝
- ثُمَّ دَمَرْنَا الْأَخْرِينَ ۝
- وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۚ فَسَاءَ مَطَرُ الْمُنْذِرِينَ ۝
- إِنَّ فِي ذَلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ۝

The folk of Lot denied the messengers (of Allah). When their brother Lot said unto them : Will ye not ward off (evil)? Lo! I am a faithful messenger unto you. So keep your duty to Allah and obey me. And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds. What! Of all creatures do ye come unto the males. And leave the wives your Lord created for you? Nay, but ye are forward folk They said: If thou cease not, O Lot, thou wilt soon be of the outcast. He said : I am in truth of those who hate your conduct My Lord! Save me and my household from what they do. So we saved him and his household, everyone, Save an old woman among those who stayed be-hind. Then afterward we destroyed the others. And We rained on them a rain. And dreadful is the rain of those who have been warned. Lo! herein is indeed a portent, yet most of them are not believers. [26 : 160-174]

وَلَوْطًا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ
 بِمَا سَبَقَكُمْ بِهِ مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ۝
 أَتَيْنَكُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ لَا تَأْتُونَ
 فِي نَادِيكُمْ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ
 قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ۝
 قَالَ رَبِّ انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ۝
 وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَىٰ قَالُوا إِنَّا
 مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ إِنْ أَهْلُهَا كَانُوا ظَالِمِينَ ۝

قَالَ إِنَّ فِيهَا لُوطًا قَالُوا لَنْ نَعْلَمَ بِمَنْ فِيهَا

لَنْ نَجِيَّهَ، وَأَهْلَهُ، إِلَّا امْرَأَتَهُ، كَانَتْ مِنَ الْغَابِرِينَ ۝

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيءَ بِهِمْ وَضَاقَ بِهِمْ

ذُرْعًا وَقَالُوا لَنْ نَجِدَ لَكَ مِنْهُمْ مَنجُوكَ وَأَهْلَكَ

إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ ۝ [٢٩/٢٤ - ٣٣]

And Lot ! (Remember) when he said unto his folk : Lo ! ye commit lewdness such as no creature did before you. For come ye not in unto males, and cut ye not the road (for travellers), and commit ye not abomination in your meetings ? But the answer of his folk was only that they said : Bring Allah's doom upon us if thou art a truth-teller ! He said : My Lord ! Give me victory over folk who work corruption. And when our messengers brought Abraham the good news, they said : Lo ! we are about to destroy the people of that township, for its people are wrong-doers. He said : Lo ! Lot is there. They said : We are best aware of who is there. We are to deliver him and his household, all save his wife, who is of those who stay behind. And when Our messengers came unto Lot, he was troubled upon their account, for he could not protect them ; but they said : Fear not, nor grieve ! Lo ! we are to deliver thee and thy household (all) save thy wife, who is of those who stay behind,

[29 : 28-33]

- إِلَّا امْرَأَتَهُ، قَدَرْنَا لِإِهَالِمِنَ الْخُبَيْرِينَ ○
- فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ○
- قَالَ إِنَّكُمْ قَوْمٌ مُنْكَرُونَ ○
- قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَمْتَرُونَ ○
- وَآتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ○
- فَأَسْرِبْ أَهْلَكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَاتَّبِعْ أَدْبَارَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَامْضُوا حَيْثُ تُؤْمَرُونَ ○
- وَقَضَيْنَا إِلَيْهِ ذَلِكَ الْأَمْرَ أَنَّ دَابِرَ هُولَاءِ مَقْطُوعٌ مُّصْبِحِينَ ○
- وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ○
- قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ○
- وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ○
- قَالُوا أَوْلَمْ نُنْهَكْ عَنِ الْعَالَمِينَ ○
- قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ○
- لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ○
- فَأَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِينَ ○

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً

مِّنْ سِجِّيلٍ ○

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّمَنْ تَوَسَّعَ عَيْنَانِ ○

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ○

[٤٦ - ٦٠ / ١٥]

Except his wife, of whom We had decreed that she should be of those who stay behind. And when the messengers came unto the family of Lot, He said : Lo ! ye are folk unknown (to me). They said : Nay, but we bring thee that concerning which they keep disputing. And bring thee the Truth, and lo ! we are truth-tellers. So travel with thy household in a portion of the night, and follow thou their backs. Let none of you turn round, but go whither ye are commanded. And We made plain the case to him that the root of them (who did wrong) was to be cut at early morn. And the people of the city came, rejoicing at the news (of new arrivals). He said : Lo ! they are my guests. Affront me not ! And keep your duty to Allah, and shame me not ! They said : Have we not forbidden you from (entertaining) anyone ? He said : Here are my daughters, if ye must be doing (so). By thy life (O Muhammad) they moved blindly in the frenzy of approaching death. Then the (Awful) Cry overtook them at the sunrise : And We utterly confounded them and We rained upon them stones of heated clay. Lo ! therein verily are portents for those who read the signs. And lo ! it is upon a road still unefaced.

[15 ; 60-76]

قَالُوا يَلُوطُ إِنَّا رُسُلُ رَبِّكَ لَنْ يَصِلُوا إِلَيْكَ فَأَسْرِ
 بِأَهْلِكَ بِقِطْعٍ مِّنَ اللَّيْلِ وَلَا يَلْتَفِتْ مِنْكُمْ أَحَدٌ إِلَّا
 امْرَأَتَكَ إِنَّهُ مُصِيبُهَا مَا أَصَابَهُمْ إِنَّ مَوْعِدَهُمُ
 الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ۝ فَلَمَّا جَاءَ أَمْرُنَا
 جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً
 مِّن سِجِّيلٍ لَّا تَنْضُودُ ۝

[٨٢ - ٨١ / ١١]

(The messengers) said : O Lot ! We are messengers of thy Lord ; they shall not reach thee. So travel with thy people in a part of the night, and let not one of you turn round (all) save thy wife. Lo ! that which smiteth them will smite her (also). Lo ! their tryst is (for) the morning. Is not the morning nigh ? So when Our commandment came to pass, we overthrew (that township) and rained upon it stones of clay, one after another. [11 : 81-82]

وَ لُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنتُمْ
 تُبْصِرُونَ ۝

أَلَيْسَ لَكُم مِّنَ الرِّجَالِ شَهْوَةٌ مِّن دُونِ النِّسَاءِ ۚ بَلْ
 أَنْتُمْ قَوْمٌ تَجْهَلُونَ ۝

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّنْ

قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ۝

○ قَانَجَيْنُهُ وَآهْلَهُ، إِلَّا امْرَأَتَهُ، قَدَرْنَاهَا مِنَ الْغَابِرِينَ

○ وَامْطَرْنَا عَلَيْهِمْ مَطَرًا فَسَاءَ مَطَرُ الْمُنْذَرِينَ

[٥٤ - ٥٣/٢٤]

And Lot ! when he said unto his folk : will ye commit abomination knowingly ? Must ye needs lust after men instead of women ? Nay, but ye are folk who act senselessly. But the answer of his folk was naught save that they said : Expel the household of Lot from your township, for they (forsooth) are folk who would keep clean ? Then We saved him and his household save his wife ; we destined her to be of those who stayed behind. And we rained a rain upon them. Dreadful is the rain of those who have been warned. [27 : 54-57]

CHAPTER 16

IBRAHIM

Three times the story is told in the Quran of the visit of angels to Ibrahim promising the birth of a son—Isaac—in his old age. His wife pointed out as to how an old barren woman could give birth but Allah is the Wise, the Knower. Sarah's name is not mentioned nor is that of Hagar, the second wife of Ibrahim and the mother of Ismail.

VERSES FROM THE HOLY QURAN
ON
IBRAHIM

وَأَسْرَأْتُهُ، قَائِمَةً فَضَحِكْتُ فَبَشَّرْتُهَا بِبِئْسَ لَبَّاسًا
وَأَسْرَأْتُهُ، قَائِمَةً فَضَحِكْتُ فَبَشَّرْتُهَا بِبِئْسَ لَبَّاسًا

وَرَأَى إِسْحَاقَ يَعْقُوبَ ۝ قَالَتْ يُبَوِّئْتَنِي أَيْدٍ وَأَنَا عَجُوزٌ

وَهَذَا بَعْلِي شَيْخًا ۚ إِنَّ هَذَا الشَّيْءُ عَجِيبٌ ۝ قَالُوا

أَتَعْجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ

أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ ۝ [١١/٤١ - ٤٣]

And his wife, standing by, laughed when We gave her good tidings (of the birth) of Isaac, and, after Isaac, of Jacob.

She said : Oh, woe is me ! Shall I bear a child when I am an old woman, and this my husband is an old man? Lo ! this is a strange thing !

They said : Wonderest thou at the commandment of Allah ? The mercy of Allah and His blessings be upon you, O people of the house ! Lo ! He is Owner of Praise, Owner of Glory !

[11 : 71-73]

وَنَبِّئِهِمْ عَنِ ضَيْفِ إِبْرَاهِيمَ ۝

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنكُمْ وَجِدُونَ ۝

قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ۝

قَالَ أَبَشَّرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمِ

تُبَشِّرُونَ ۝

قَالُوا بِبَشْرِئِكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَائِلِينَ ۝

[٥٥ - ٥١/١٥]

And tell them of Abraham's guests, (How) when they came in unto him, and said: Peace. He said : Lo ! We are afraid of you.

They said : Be not afraid ! Lo ! we bring thee good tidings of a boy possessing wisdom.

He said : Bring ye me good tidings (of a son) when old age hath overtaken me ? Of what then can ye bring good tidings ?

They said : We bring thee good tidings in truth. So be not thou of the despairing. [15 : 51-55]

فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِيمٍ ۝ فَتَقَرَّبَ إِلَيْهِمْ

قَالَ أَلَا تَأْكُلُونَ ۝ فَأَوْجَسَ مِنْهُمْ خِيفَةً ۝ قَالُوا لَا

تَخَفْ ۝ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ۝ فَأَقْبَلَتْ امْرَأَتُهُ

فِي صِرَّةٍ فَصَكَتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ۝

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ۝

[٧٠ - ٢٩/٥١]

Then he went apart unto his housefolk so that they brought a fatted calf ;

And he set it before them, saying : Will ye not eat ?
Then he conceived a fear of them. They said : Fear not ! and gave him tidings of (the birth of) a wise son.
Then his wife came forward, making moan, and smote her face, and cried : A barren old woman !

They said : Even so saith thy Lord. Lo ! He is the Wise, the Knower.

[51 : 26-30]

CHAPTER 17

SOLOMON & QUEEN OF SHEBA

The Queen of Sheba provides the only reference in the Quran to a woman exercising political power. She was a woman of great insight. She was a polytheist and had not been directed to monotheism before she came into contact with Prophet Solomon.

The Queen was not a haughty, arrogant despot. She sought advice from her nobles on receipt of the letter from Prophet Solomon "She said : O chieftains ! Pronounce for me in my case. I decide no case till ye are present with me. They said : We are lords of might and lords of great prowess, but it is for thee to command ; so consider what thou wilt command". (27 : 32-33). She sent a present to Solomon, secured peace for her people and joined the ranks of monotheists.

VERSES FROM THE HOLY QURAN
ON
SOLOMON

فَتَبَسَّسَمَ ضَاحِكًا مِّنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ
نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ
صَالِحًا تَرْضَاهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ
الصَّالِحِينَ ۝

وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدُودَ أَمْ كَانَتْ مِّنَ
الْغَائِبِينَ ۝

لَا عَذَابَ لَهُ، عَذَابًا شَدِيدًا أَوْ لَا أَذْبَحَنَّهُ، أَوْلِيَاءِ تِينِي
بِسُلْطَنِ مُّبِينٍ ۝

[۲۱ - ۱۹/۲۷]

And (Solomon) smiled, laughing at her speech, and said :
My Lord, arouse me to be thankful for Thy favour
wherewith Thou hast favoured me and my parents, and
to do good that shall be pleasing unto Thee, and include
me in (the number of) Thy righteous slaves.

And he sought among the birds and said : How is it that
I see not the hoopoe, or is he among the absent ?

I verily will punish him with hard punishment or I veri-
ly will slay him, or he verily shall bring me a plain
excuse.

[27 : 19-21]

نَمَكْتُ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ

مِنْ سَبَأٍ بِنَبَأٍ يَقِينٍ ۝

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا

عَرْشٌ عَظِيمٌ ۝

[٢٣ - ٢٢/٢٤]

But he was not long in coming, and he said : I have found out (a thing) that thou apprehendest not, and I come unto thee from Sheba with sure tidings.

Lo ! I found a woman ruling over them, and she hath been given (abundance) of all things, and hers is a mighty throne.

[27 : 22-23]

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ

وَزَيْنَ لَهُمُ الشَّيْطَانُ أَعْمَالَ لَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ

فَهُمْ لَا يَهْتَدُونَ ۝

أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَوَاتِ

وَ الْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ ۝ [٢٥ - ٢٤/٢٤]

I found her and her people worshipping the sun instead of Allah ; and Satan maketh their works fair-seeming unto them, and debarreth them from the way (of Truth), so that they go not aright :

So that they worship not Allah, Who bringeth forth the hidden in the heavens; and the earth, and knoweth what ye hide and what ye proclaim.

[27 : 24-25]

اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ○

قَالَ مَسْمُورٌ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ ○

إِذْهَبْ بِكِتَابِي هَذَا فَاَلْقِهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ

فَانظُرْ مَاذَا يَرْجِعُونَ ○

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا إِلَيَّ الْقِسِيَّ إِلَيَّ كَتَبْتُ كَرِيمٌ ○

[٢٩ - ٢٦/٢٤]

Allah ; there is no God save Him, the Lord of the tremendous Throne.

(Solomon) said : We shall see whether thou speakest truth or whether thou art of the liars.

Go with this my letter and throw it down unto them ; then turn away and see what (answer) they return.

(The Queen of Sheba) said (when she received the letter) : O chieftains ! Lo ; there hath been thrown unto me a noble letter.

[27 : 26-29]

إِنَّهُ مِنْ مُسْلِمِينَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

أَلَّا تَعْلَمُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ ○

قَالَتْ يَا أَيُّهَا الْمَلَأُوْا أَفْتُونِي فِي أَمْرِي مَا كُنْتُ

[٣٢ - ٣ / ٢٤]

قَوَّاطِعَةً أَمْرًا لِي تَشْمَهُدُونَ ○

Lo ! it is from Solomon, and lo ! it is : In the name of Allah the Beneficent, the Merciful.

Exalt not yourselves against me, but come unto me as those who surrender.

She said : O chieftains ! Pronouns for me in my case.

I decide no case till ye are present with me. [27 : 30-32]

قَالُوا لَحْنٌ أَوْلُو أَقْوَةٌ وَ أَوْلُوا بِأَسِ شَدِيدٍ وَلَا مُرَالِيكَ

فَانظُرِي مَاذَا تَأْمُرِينَ ○

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَ جَعَلُوا

أَعِزَّةَ أَهْلِهَا أَذِلَّةً^ج وَ كَذَلِكَ يَفْعَلُونَ ○ [٣٣ - ٣٢/٢٤]

They said : We are lords of might and lords of great prowess, but it is for thee to command ; so consider what thou wilt command. [27 : 33]

She said : Lo ! kings, when they enter a township, ruin it and make the honour of its people shame. Thus will they do. [27 : 34]

وَ إِنِّي أُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنْظُرَ بِمِ يَرْجِعُ

الْمُرْسَلُونَ ○ [٣٥/٢٤]

But lo ! I am going to send a present unto them, and to see with what (answer) the messenger return. [27 : 35]

فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِي اللَّهُ

خَيْرٌ مِمَّا آتَاكُمْ بَلْ أَنْتُمْ بِهَدْيِ يَتِّسِكُمْ تَفْرَحُونَ ۝

[٣٦/٢٤]

So when (the envoy) came unto Solomon, (the King) said : What ! Would ye help me with wealth ? But that which Allah hath given me is better than that which He hath given you. Nay it is ye (and not I) who exult in your gift. [27 : 36]

إِرْجِعْ إِلَيْهِمْ فَلَنَأْتِيَنَّهُمْ بِجُنُودٍ لَا قِبَلَ لَهُمْ بِهَا

وَلَنَنْخِرَ جَنَّهُمْ مِنْهَا أَذِلَّةً وَهُمْ صَاغِرُونَ ۝

قَالَ يَا أَيُّهَا الْمَلَأُوا أَيُّكُمْ يَأْتِينِي بِعَرْشِهَا قَبْلَ أَنْ

[٣٨ - ٣٤/٢٤]

يَأْتُوهُ مُسْلِمِينَ ۝

Return unto them. We verily shall come unto them with hosts that they cannot resist, and we shall drive them out from thence with shame, and they will be abased.

He said : O chiefs ! Which of you will bring me her throne before they come unto me, surrendering ? [27 : 37/38]

قَالَ عَفْرِيْتُ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَنْ تَقُومَ
مِّنْ مَّقَامِكَ وَإِنِّي عَلَيْهِ لَقَوِيٌّ أَمِينٌ ۝

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ
أَنْ يَّرتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رآهُ مُسْتَقِرًّا عِنْدَهُ قَالَ
هَذَا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَأَشْكُرُ أَمْ أَكْفُرُ وَمَنْ
شَكَرَ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ ۝ وَمَنْ كَفَرَ فَإِنَّ رَبِّي

[٣٠ - ٣٩/٢٤]

غَنِيٌّ كَرِيمٌ ۝

A stalwart of the Jinn said : I will bring it thee before thou canst rise from thy place. Lo ! I verily am strong and trusty for such work.

One with whom was knowledge of the Scripture said : I will bring it thee before thy gaze returneth unto thee. And when he saw it set in his presenc, (Solomon) said : This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever giveth thanks he only giveth thanks for (the good of) his own soul : and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo ! my Lord is Absolute in independence, Bountiful.

[27 : 39-40]

قَالَ تَكْرُرُ وَالْهَاءُ عَرْشَهَا نَنْظُرُ أَتَهْتَدِي أَمْ تَكُونُ مِنْ

الَّذِينَ لَا يَهْتَدُونَ ○

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكِ قَالَتْ كَأَنَّهُ هُوَ

وَ أَوْتَيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَ كُنَّا مُسْلِمِينَ ○

[٣٢ - ٣١/٢٤]

He said : Disguise her throne for her that we may see whether she will go aright or be of those not rightly guided.

So, when she came, it was said (unto her) : Is thy throne like this? She said : (It is) as though it were the very one. And (Solomon said) : We were given the knowledge before her and we had surrendered (to Allah). [27 : 41-42]

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ

[٣٣/٢٤]

قَوْمٍ كَافِرِينَ ○

And (all) that she was wont to worship instead of Allah hindered her, for she came of disbelieving folk. [27 : 43]

فِيْلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّارَاتُهُ حَسِبَتْهُ لُجَّةً
 وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُمَرَّدٌ مِنْ
 قَوَارِيرَ قَالَتْ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَاسْلَمْتُ
 مَعَ السُّلَيْمَانَ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

[۴۴/۲۷]

It was said unto her : Enter the hall. And when she saw it she deemed it a pool and bared her legs. (Solomon) said : Lo ! it is a hall, made smooth, of glass. She said : My Lord ! Lo ! I have wronged myself, and I surrender with Solomon unto Allah, the Lord of the Worlds. [27 : 44]

CHAPTER-18

J O S E P H

The story of Joseph is a lesson for those who have firm faith in Allah and who ward off evil. Joseph resisted temptations and wiles of women. The style of the Quran is generally allusive. An exception is the full treatment accorded to the event of Joseph refusing to fall into the trap and to the charms of his master's wife.

VERSES FROM THE HOLY QURAN
ON
JOSEPH

وَرَأَوَدَتْهُ الَّتِي هُوَ فِي بَيْتِهَا عَنْ نَفْسِهِ وَ غَلَقَتْ
الْأَبْوَابَ وَقَالَتْ هَيْت لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي
أَحْسَنُ مَثْوَايَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ○
وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَاهَاَنَّ رَبَّهُ
كَذَلِكَ لَتَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِن
عِبَادِنَا الْمُتَّخِصِينَ ○

[٢٣ - ٢٤/١٢]

And she, in whose house he was, asked of him an evil act. She bolted the doors and said : Come ! He said : I seek refuge in Allah ! Lo ! he is my Lord, who hath treated me honourably. Wrong-doers never prosper.

She verily desired him, and he would have desired her if it had not been that he saw the argument of his lord. Thus it was, that We might ward off from him evil and lewdness. Lo ! he was of Our chosen slaves. [12 : 23/24]

وَأَسْتَبَقَا الْبَابَ وَ قَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَ
 أَلْفِيَا مَيِّدَهَا لَدَا الْبَابِ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ

مُسُوًا إِلَّا أَنْ يُسَجَّنَ أَوْ عَذَابٍ أَلِيمٍ ۝ [٢٥/١٢]

And they raced with one another to the door, and she tore his shirt from behind, and they met her lord and master at the door. She said : What shall be his reward, who wisheth evil to thy folk, save prison or a painful doom ? [12 : 25]

قَالَ هِيَ رَاوَدَتْنِي عَنْ نَفْسِي وَ شَهِدَ شَاهِدٌ مِنْ أَهْلِهَا
 إِنْ كَانَ قَمِيصُهُ، قَدْ مِنْ قُبُلٍ فَصَدَقَتْ وَ هُوَ مِنْ

الْكُذِبِيْنَ ۝

وَ إِنْ كَانَ قَمِيصُهُ، قَدْ مِنْ دُبُرٍ فَكَذَبَتْ وَ هُوَ مِنْ

الصَّادِقِيْنَ ۝

فَلَمَّا رَأَى قَمِيصَهُ، قَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ، مِنْ كَيْدِ كُنَّ

إِنَّ كَيْدَ كُنَّ عَظِيمٌ ۝

بِوَسْفٍ أَعْرَضَ عَنْ هَذَا وَ اسْتَغْفِرِي لِذَنْبِكِ ۝

كُنْتِ مِنَ الْخَاطِئِيْنَ ۝

وَ قَالَ نِسْوَةٌ فِي الْمَدِيْنَةِ امْرَأَتُ الْعَزِيْزِ تُرَاوِدُ فَتَاهَا عَنْ

نَفْسِهِ ۝ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي ضَلَالٍ مُّبِيْنٍ ۝

[٧٠ - ٢٦/١٢]

(Joseph) said : She it was who asked of me an evil act. And a witness of her own folk testified : If his shirt is torn from before, then she speaketh truth and he is of the liars.

And if his shirt is torn from behind, then she hath lied and he is of the truthful.

So when he saw his shirt torn from behind, he said : Lo ! this is of the guile of you women. Lo ! the guile of you is very great.

O Joseph ! Turn away from this, and thou, (O woman), ask forgiveness for thy sin. Lo ! thou art of the sinful.

And women in the city said : The ruler's wife is asking of her slave-boy an ill deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration.

[12 : 26-30]

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ
لَهُنَّ مَتَكًا وَآتَتْ كُلَّ وَاحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ
أَخْرِجْ عَلَيْهِنَّ فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ
وَقُلْنَ حَاشَ لِلَّهِ مَا هَذَا بَشَرًا إِنْ هَذَا إِلَّا مَلَكٌ كَرِيمٌ ۝

[٣١/١٢]

And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Joseph) : Come out unto them ! And when they saw him they exalted him and cut their hands, exclaiming : Allah Blameless ! This is not a human being. This is no other than some gracious angel. [12 : 31]

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنِنِي فِيهِ وَلَقَدْ رَاوَدْتُهُ
عَنْ نَفْسِهِ فَوَاسْتَعَصِمَ وَلَئِنْ لَمْ يَفْعَلْ مَا أُمِرُ

لَيْسَ جَنًّا وَكَانَ بَيْنَ الصَّغِيرَيْنِ ۝

قَالَ رَبِّ السِّجْنُ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونَنِي إِلَيْهِ وَإِلَّا
تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَأَكُن مِّنَ
الْجَاهِلِينَ ۝

فَاسْتَجَابَ لَهُ رَبُّهُ، فَصَرَفَ عَنْهُ كَيْدَهُنَّ إِنَّهُ هُوَ السَّمِيعُ

الْعَلِيمُ ۝

ثُمَّ بَدَأَ لَهُمْ مِّنْ بَعْدِ مَا رَأَوُا آيَاتِ لَيْسَ جَنًّا

[٣٥ - ٣٢/١٢]

حَتَّىٰ حِينٍ ۝

She said : This is he on whose account ye blamed me, I asked of him an evil act, but he proved continent, but if he do not my behest he verily shall be imprisoned, and verily shall be of those brought low

He said :- O my Lord ! Prison is more dear than that unto which they urge me, and if Thou fend not off their wiles from me I shall incline unto them and become of the foolish.

So his Lord heard his prayer and fended off their wiles from him. Lo ! He is Hearer, Knower.

And it seemed good to them (the men-folk) after they had seen the signs (of his innocence) to imprison him for a time.

[12 : 32 - 35]

وَقَالَ الْمَلِكُ إِنِّي أُنْتُونِي بِهِ فَلَمَّا جَاءَهُ الرَّسُولُ قَالَ
 ارْجِعْ إِلَىٰ رَبِّكَ فَسَأَلْتُ مَا بِأَلِ النِّسْوَةِ الَّتِي قَطَّعْنَ
 أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَيْدِهِنَّ عَلِيمٌ ۝

قَالَ مَا خَطْبُكُنَّ إِذْ رَأَوْتَنَّ يَوْمَئِذٍ عَنِ النَّفْسِ قُلْنَ
 حَاشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوءٍ قَالَتِ امْرَأَتُ
 الْعَزِيزِ الشُّنَّ حَصْحَصَ الْحَقُّ أَنَا رَأَوْتُهُ عَنِ النَّفْسِ
 وَإِنَّهُ لَمِنَ الصَّادِقِينَ ۝

ذَلِكَ لِيَعْلَمَ أَتَىٰ لِمَ أَخْنَهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي

كَيْدَ الْخَائِنِينَ ۝ [٥٢ / ٥٠ - ٥٢]

And the king said : Bring him unto me. And when the messenger came unto him, he (Joseph) said : Return unto thy lord and ask him what was the case of the women who cut their hands. Lo ! my lord knoweth their guile.

He (the king) (then sent for those women and) said : What happened when ye asked an evil act of Joseph ? They answered : Allah Blameless ! We know no evil of him. Said the wife of the ruler : Now the truth is out. I asked of him an evil act, and he is surely of the truthful.

(Then Joseph said : I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers*

وَمَا أَهْرَيْتُ لِنَفْسِي ۚ إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا

رَحِمَ رَبِّي ۗ إِنَّ رَبِّي غَفُورٌ رَحِيمٌ ۝

وَقَالَ الْمَلِكُ ائْتُونِي بِهِ أَسْتَخْلِصُهُ لِنَفْسِي ۚ فَلَمَّا

كَلَّمَهُ، قَالَ إِنَّكَ الْيَوْمَ لَدَيْنَا مَكِينٌ أَمِينٌ ۝

قَالَ اجْعَلْنِي عَلَى خَزَائِنِ الْأَرْضِ ۚ إِنِّي حَفِيظٌ عَلَيْم ۝

[٥٥ - ٥٣/١٢]

I do not exculpate myself. Lo ! the (human) soul enjoineth unto evil, save that whereon my Lord hath mercy. Lo ! my Lord is Forgiving, Merciful.

And the king said : Bring him unto me that I may attach him to my person. And when he had talked with him he said : Lo ! thou art to-day in our presence established and trusted.

He said : Set me over the storehouses of the land. Lo ! I am a skilled custodian.

12 : 53-55]

CHAPTER-19

MOSES

Four different women in the life of Moses are mentioned in the Quran. These women are : the mother and the sister of the Prophet ; the wife of Pharaoh and the daughter of Shoaib who later became his wife.

Pharaoh had exalted himself to the position of a god. He divided his people into two parties weakening one group—the Bani Israel. He slaughtered their sons and spared their daughters. It was under these circumstances that God inspired the mother of Moses to “cast him into the river and fear not nor grieve.” (28 : 7).

She put the baby in a cradle and floated the child in the river. The baby floated to Pharaoh's palace and his wife said “(He will be) a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we may choose him for a son.” (28 : 9).

Moses' mother was later asked to take care of the child as a foster mother. “So we restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true.” (28 : 13).

Pharaoh's wife is an example of those women who remain pious even when living among the wrong-doers. She prayed to

Allah, "My Lord! Build for me a home with thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evil-doing folk." (66 : 11).

The story of Moses having met the two daughters of Shoaib and his eventual marriage with one of them is narrated in verses. (28 : 23-29).

VERSES FROM THE HOLY QURAN
ON
MOSES

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَاذْخِفِيهِ عَلَيْهِ
فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ
إِلَيْكَ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ۝

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا إِنَّ
فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ۝

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْتُ عَيْنٍ لِّي وَلَكَ لَا تَقْتُلُوهُ ۝

عَسَىٰ أَنْ يَنْفَعَنَا أَوْ نَتَّخِذَهُ وَلَدًا وَهُمْ لَا يَشْعُرُونَ ۝

وَاصْبِحْ فِؤَادُ أُمِّ مُوسَىٰ فِرْعَاوًا إِن كَانَتْ لِتَبْدِيَ بِهِ
لَوْلَا أَنْ رَبَّنَا عَلَي قَلْبِهَا لَتَكُونَ مِنَ الْمُؤْمِنِينَ ۝

وَقَالَتْ لِأُخْتِهِ قُصِّيهِ فَبَصُرَتْ بِهِ عَنْ جُنُبٍ وَهُمْ
لَا يَشْعُرُونَ ۝

وَحَرَمْنَا عَلَيْهِ الْمَرَاضِعَ مِن قَبْلُ فَقَالَتْ هَلْ أَدُلُّكُمْ
 عَلَىٰ أَهْلِ بَيْتٍ يَكْفُلُونَهُ لَكُمْ وَهُمْ لَهُ نَاصِحُونَ ۝
 فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَىٰ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ وَلِتَعْلَمَ
 أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ۝
 وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا
 وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ۝

[۱۴ - ۷/۲۸]

And We inspired the mother of Moses, saying : Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. Lo ! We shall bring him back unto thee and shall make him (one) of Our messengers. And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow. Lo ! Pharaoh and Haman and their hosts were ever sinning. And the wife of Pharaoh said : (He will be) a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we may choose him for a son. And they perceived not. And the heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers. And she said unto his sister : Trace him. So she observed him from afar, and they perceived not. And We had before forbidden foster-mothers for him, so she said : Shall I show you a household who will rear him for you and take care of him ? So We restored him to his mother that she might be comforted and not grieve, and that she might know that the promise of Allah is true. But most of them know not And when he reached his full strength and was ripe, We gave him wisdom and knowledge. Thus do We reward the good.

[28 ; 7-14]

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ
 رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ
 فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ○

[11/66]

And Allah citeth an example for those who believe : the wife of Pharaoh when she said : My Lord ! Build for me a home with thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evil-doing folk. [66 :11]

وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ
 يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمْ امْرَأَتَيْنِ تَذُودَانِ قَالَ
 مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي حَتَّىٰ يُصَدِرَ الرِّعَاءُ
 وَأَبُونَا شَيْخٌ كَبِيرٌ ○

فَسَقَى لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي
 لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ○
 فَجَاءَتْهُ إِحْدَاهُمَا تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ
 أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا فَلَمَّا
 جَاءَهُ وَقَصَّ عَلَيْهِ الْقِصَصَ لَا قَالَ لَا تَخَفْ نَجَوْتَ مِنَ
 الْقَوْمِ الظَّالِمِينَ ○

قَالَتْ إِحْمَدُ لَهُمَا يَا بَنَاتِي اسْتَاْجِرِيهِ إِنَّ خَيْرَ مَنْ اسْتَاْجَرْتِ
الْقَوِيَّ الْأَمِينُ ○

قَالَ إِنِّي أُرِيدُ أَنْ أُنْكِحَكَ إِحْدَى ابْنَتِي هَاتَيْنِ عَلَيَّ
أَنْ تَاْجُرْنِي تَمْنِي حِجَجٍ فَإِنْ أَلَمَمْتَ عَشْرًا فَمِنْ
عِنْدِكَ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ • سَتَجِدُنِي إِنْ
شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ○

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ • أَيَّمَا الْأَجَلَيْنِ قَضَيْتَ
فَلَا عُدْوَانَ عَلَيَّ • وَاللَّهُ عَلَيَّ مَانِعٌ قَوْلٌ وَكَيْلٌ ○

فَلَمَّا قَضَى مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ
جَانِبِ الطُّورِ نَارًا • قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ
نَارًا تَعْلَى أْتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِنَ
النَّارِ تَطَّلُونَهَا ○

[٢٩ - ٢٣/٢٨]

And when he came unto the water of Midian he found there a whole tribe of men, watering. And he found apart from them two women keeping back (their flocks). He said : What aileth you ? The two said : We cannot give (our flocks) to drink till the shepherds return from the water ; and our father is a very old man.

So he watered (their flock) for them. Then he turned aside into the shade and said : My Lord ! I am needy of whatever good, thou sendest down for me ;

Then there came unto him one of the two women, walking shyly. She said : Lo ! my father biddeth thee, that he may reward thee with a payment for that thou didst water (the flock) for us. Then, when he came unto him and told him the (whole) story, he said : Fear not ! Thou hast escaped from the wrong-doing folk.

One of the two women said : O my father ! Hire him ! For the best (man) that thou canst hire is the strong, the trustworthy.

He said : Lo ! I fain would marry thee to one of these two daughters of mine on condition that thou hirest thyself to me for (the term of) eight pilgrimages. Then if thou completest ten it will be of thine own accord, for I would not make it hard for thee. Allah willing, thou wilt find me of the righteous.

He said : That (is settled) between thee and me. Whichever of the two terms I fulfil, there will be no injustice to me, and Allah is Surety over what we say.

Then, when Moses had fulfilled the term, and was traveling with his housefolk, he saw in the distance a fire and said unto his housefolk : Bide ye (here). Lo ! I see in the distance a fire ; peradventure I shall bring you tidings thence, or a brand from the fire that ye may warm yourselves.

[28 : 23-29]

CHAPTER-20

ISA BIN MARYAM

There are numerous references to Maryam including one Surah which is named after her in the Holy Quran.

The Holy Quran refers to the wife of Imran offering to God the child which was yet to be born. The baby girl born to her was named Maryam and her mother exclaimed "Lo! I crave Thy protection for her and for her offspring from Satan the outcast." (3 : 36).

"And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth ; and made Zachariah her guardian." (3 : 37).

Maryam was pure and pious. Allah had preferred her over and above all other women. The angels gave her the happy news of the birth of a son Hazrat Isa over which she marvelled and exclaimed, "My Lord ! How can I have a child when no mortal hath touched me? He said : So (it will be). Allah createth what He will. If he decreath a thing. He saith unto it only : Be ; And it is." (3 : 47).

The Quran repeatedly refers to the chastity and piety of Hazrat Maryam, "And Mary, daughter of Imran whose body was chaste, therefore We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His scriptures, and was of the obedient." (66 : 12) and that "She who was

chaste, therefore We breathed into her (something) of Our spirit and made her and her son a token for (all) peoples." (21 : 91) and "Lo ; the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him : Be ; and he is." (3 : 59).

Isa Bin Maryam is "His word which he conveyed unto Mary. and a spirit from him." (4 : 171).

VERSES FROM THE HOLY QURAN
ON
ISA BIN MARYAM

إِذْ قَالَتْ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي
مُحَرَّرًا تَقَبَّلْهُ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ○
فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ
أَعْلَمُ بِمَا وَضَعْتَ وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي
سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذَرَيْتَهَا مِنَ
الشَّيْطَانِ الرَّجِيمِ ○

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا
وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ
وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكَ هَذَا قَالَتْ
هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ○
هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ
لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ○

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ لَا

أَنَّ اللَّهَ يَبْشُرُكَ بِنَحِيحِي مُصَدِّقًا لِكَلِمَةٍ مِّنَ اللَّهِ وَسَيِّدًا

وَ حَصُورًا وَ نَبِيًّا مِّنَ الصَّالِحِينَ ○

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلْمٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَ

امْرَأَتِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ○

قَالَ رَبِّ اجْعَلْ لِّي آيَةً ۗ قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ

ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْزًا ۗ وَ أَذْكَرَ رَبِّكَ كَثِيرًا وَ وَسِيحٌ

بِالْعَشِيِّ وَالْإِبْكَارِ ○

وَ إِذْ قَالَتِ الْمَلَائِكَةُ لِمَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَ طَهَّرَكِ

وَاصْطَفَاكِ عَلَي نِسَاءِ الْعَالَمِينَ ○

يَمْرُومَ اقْنِيتِي لِرَبِّكِ تَوَاجُدِي وَ ارْكَعِي سَع

الرَّاكِعِينَ ○

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَ مَا كُنْتَ

لَدَيْهِمْ إِذْ يُدْعُونَ أَقْلًا مِنْهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ ص

وَ مَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ ○

إِذْ قَالَتِ الْمَلَأْتُكَ يَمْزِيْمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِنْهُ
 اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا
 وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ○

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ○
 قَالَتْ رَبِّ أَلَيْسَ بِي كَوْنٌ لِي وَوَدَّوْ لَمْ يَمْسَسْنِي بِشَرِّ
 قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا

يَقُولُ لَهُ كُنْ فَيَكُونُ ○ [٣٥/٣ - ٣٤]

(Remember) when the wife of Imran said : My Lord ! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo ! Thou, only Thou, art the Hearer, the Knower !

And when she was delivered she said : My Lord ! Lo ! I am delivered of a female—Allah knew best of what she was delivered—the male is not as the female ; and lo ! I have named her Maryam, and lo ! I crave Thy protection for her and for her offspring from Satan the outcast.

And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth ; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said : O Maryam ! Whence cometh unto thee this (food) ? She answered : It is from Allah. Allah giveth without stint to whom He will,

Then Zachariah prayed unto his Lord and said : My Lord ! Bestow upon me of Thy bounty goodly offspring. Lo ! Thou art the Hearer of Prayer.

And the angels called to him as he stood praying in the sanctuary : Allah giveth thee glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah, lordly, chaste, a Prophet of the righteous.

He said : My Lord ! How can I have a son when age hath overtaken me already and my wife is barren ? (The angel) answered : So (it will be). Allah doeth what he will.

He said : My Lord ! Appoint a token for me. (The angel) said : The token unto thee (shall be) that thou shalt not speak unto mankind three days except by signs. Remember thy Lord much, and praise (Him) in the early hours of night and morning.

And when the angels said : O Maryam : Lo ! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.

O Maryam ! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).

This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Maryam, nor wast thou present with them when they quarrelled (thereupon).

(And remember) when the angels said : O Maryam : Lo ! Allah giveth thee glad tidings of a word from Him, whose name is the Messiah, Jesus, son of Maryam, illustrious in the world and the hereafter, and one of those brought near (unto Allah).

He will speak unto mankind in his cradle and in his man-hood, and he is of the righteous.

She said : My Lord ! How can I have a child when no mortal hath touched me ? He said : So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only : Be ! And it is.

وَأَذْكَرٍ فِي الْكِتَابِ مَرِيَمَ إِذَا تَتَبَدَّتْ مِنْ أَهْلِهَا
مَكَانًا شَرْقِيًّا ۝

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا رُوحَنَا
فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ۝

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا ۝

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ۝

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ
وَلَمْ أَكُ بَغِيًّا ۝

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلِيمٌ هَيِّئٌ وَلِنَجْعَلَهَا

آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَقْضِيًّا ۝

فَحَمَلَتْهُ فَاتَّبَعَتْ بِهِ مَكَانًا قَصِيًّا ۝

فَاجَاءَ هَا إِلَى الْمَخَاضِ إِلَى جِدْعِ النَّخْلَةِ ۝ قَالَتْ يَلَيْتَنِي

مِثُّ قَبْلِ هَذَا وَكُنْتُ نَسِيًّا مِّنْ نَّسِيًّا ۝

فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ

تَحْتِكَ سَرِيًّا ۝

وَ هِزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسْقِطُ عَلَيْكَ

رُطَبًا جَنِيًّا ۝

فَكَانِي وَاشْرَبِي وَقَرِّي عَيْنًا ۚ قَالَا تَرَيْنِ مِنَّا مِنَ الْمَيْشِرِ
 أَحَدًا لَا قُقُولِي إِلَيَّ نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ
 الْيَوْمَ إِنْسِيًّا ۝

فَأَتَتْ بِهِ قَوْمَهَا تَحْمِيلُهُ ۗ قَالُوا يَمْرُومٌ لَقَدْ جِئْتِ
 شَيْئًا قَرِيبًا ۝

يَأْتِ هُرُونَ مَا كَانَ مِنْ أَبِيكَ إِسْرَاسُوهَ وَمَا كَانَتْ أُمُّكَ
 بَغِيًّا ۝

فَأَشَارَتْ إِلَيْهِ ۗ قَالُوا كَيْفَ نَكَلِّمُ مَنْ كَانَ فِي الْمَهْدِ
 صَبِيًّا ۝

[٢٩ - ١٦ / ١٩]

And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East. And had chosen seclusion from them. Then We sent unto her Our spirit and it assumed for her the likeness of a perfect man. She said : Lo ! I seek refuge in the Beneficent One from thee, if thou art God-fearing. He said : I am only a messenger of thy Lord, that I may bestow on thee a faultless son.

She said : How can I have a son when no mortal hath touched me, neither have I been unchaste ?

He said : So (it will be). Thy Lord saith ; It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.

And she conceived him, and she withdrew with him to a far place.

And the pangs of childbirth drove her unto the trunk of the palm tree. She said : Oh, would that I had died ere this and had become a thing of naught, forgotten ! Then (one) cried unto her from below her, saying : Grieve not ! Thy Lord hath placed a rivulet beneath thee.

And shake the trunk of the palm-tree toward thee, thou wilt cause the dates to fall upon thee.

So eat and drink and be consoled. And if thou meetest any mortal, say : Lo ! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.

Then she brought him to her own folk, carrying him. They said : O Mary ! Thou hast come with an amazing thing.

Oh sister of Aaron ! Thy father was not a wicked man nor was thy mother a harlot.

Then she pointed to him. They said : How can we talk to one who is in the cradle, a young boy ? [19 : 16-29]

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ

الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلِنِ الطَّعَامَ أَنْظُرْ

كَيْفَ نَبِّينَ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤفَكُونَ ○

[٤٥/٥]

The Messiah, son of Mary, was no other than a messenger ; (the like of whom) had passed away before him. And his mother was a saintly woman. And they both used to eat (earthly) food. See how We make the revelations clear for them, and see how they are turned away !

فَاسْتَجَبْنَا لَهُ، وَوَهَبْنَا لَهُ، يَعْشَىٰ وَاصْلَحْنَا لَهُ
 زَوْجَهُ، إِنَّهُمْ كَانُوا يُسْرِعُونَ فِي الْخَيْرَاتِ وَيَدْعُونَنَا
 رَغْبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خِشَعِينَ ۝ وَالَّتِي أَحْصَنَتْ
 فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ رُوحِنَا وَجَعَلْنَاهَا وَابْنَهَا
 آيَةً لِلْعَالَمِينَ ۝ إِنَّ هَذِهِ أُمَّةٌ وَاحِدَةٌ وَأَنَا
 رَبُّكُمْ فَاعْبُدُونِ ۝

[٩٢ - ٩٠/٢١]

Then we heard his prayer and bestowed upon him John, and adjusted his wife (to bear a child) for him. Lo! they used to vie one with the other in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us.

And she who was chaste, therefore We breathed into her (something) of Our spirit and made her and her son a token for (all) peoples,

Lo! this, your religion, is one religion, and I am your Lord, so worship Me.

[21 : 90-92]

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ
 ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ۝

[٥٩/٣]

Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he was.

[3 :

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَيْنَا فَرْجَهَا فَنَنْفَخُنَّ فِيهَا

مِنْ رُوحِنَا وَصَدَقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا أَنْ تَأْتِيَنَا بِحَبْلٍ مُبِينٍ

[١٢/٦٦]

الْقِنْتَيْنِ ۝

And Mary, daughter of Imran, whose body was chaste, therefore We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His Scriptures, and was of the obedient. [66 : 12]

CHAPTER 21

THE HOLY PROPHET AND THE MOTHERS OF THE FAITHFUL

The Holy Prophet married at the age of twenty-five Hazrat Khadija a twice widowed lady fifteen years senior to him. He never married another woman during her lifetime. After her death he married Sawdah, a widow, whose husband had died on his way back from Abyssinia. Later he proposed to marry Aisha, the daughter of Hazrat Abu Bakr, his faithful companion. He contracted other marriages with widows, and shelterless women.

Allah had made lawful for the Prophet "wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side and the daughters of thine uncle on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage—a privilege for thee only, not for the (rest of) believers." (33 : 50).

Some of his marriages were due to socio-political reasons like his marriage with Aisha, daughter of Abu Bakr, Hafsa, daughter of Umar, Jawairah of the clan of Bani-al-Mustaliq, Zainab from Abyssinia and Maryam the Copt from Egypt. He married Zainab bint Jahsh to set a precedent of legality of marriage with divorcee of an adopted son. Umm Salamah and Maimunah were widows and Umm-i-Habibah's husband had

deserted her in Abyssinia. The verses with respect to limiting the number of wives were revealed towards the end of the 8th year of Hijra after which the Holy Prophet never had another consort. He was forbidden to enter into any other marriage after the revelation of the following verse. "It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is Watcher over all things." (33 : 52)

The Prophet was directed to tell his wives that they had the option of the worldly life or happiness in the life hereafter. In the former case they would be allowed to leave his house. God had the power to replace them with women who are Muslims believing, pious, repentant and virtuous, whether widowed or virgins. "O Prophet ! Say unto thy wives : If ye desire the world's life and its adornment, come ! I will content you and will release you with a fair release. But if ye desire Allah and His messenger and the abode of the Hereafter, then lo ! Allah hath prepared for the good among you an immense reward." (33 : 28-29). And if the Prophet divorced them his Lord will "give him in your stead wives better than you, submissive to Allah, believing pious, penitent, inclined to fasting, widows and maids." (66 :5).

The Holy Prophet could defer and receive his wives as he pleased. "Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again) ; that is better ; that they may be comforted and not grieved." (33 : 51).

The believers were not to marry the Holy Prophet's wives after him, "nor that ye should ever marry his wives after him. Lo ! that in Allah's sight would be an enormity." (33 : 53). The

wives of the Holy Prophet were like their mothers for the believers. "The Prophet is closer to the believers than their selves, and his wives are (as) their mothers." (33 : 6).

The believers were advised the following when they visited the Prophets dwelling place. "O ye who believe ! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo ! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go) ; but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo ! that in Allah's sight would be an enormity." (33 : 53).

The Holy Prophet's wives could converse freely with their blood relations "It is no sin for them (thy wives) (to converse freely) with their fathers, or their sons, or their brothers or their brother's sons, or the sons of their sisters or of their own women, or their slaves. O Women ; keep your duty to Allah, Lo ! Allah is Witness over all things." (33 : 55).

The mothers of the Faithful were required to stay at home: "And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger, Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing." (33 : 33).

Their submission to Allah and his messenger will be adequately rewarded "And whosoever of you is submissive unto Allah and His messenger and doth right, We shall give her reward twice over, and We have prepared for her a rich provision." (33 : 31).

The Holy Prophet's marriage with Zainab bint Jahsh was to demonstrate that there is no sin for believers in respect of wives of their adopted sons "And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah had a better right that thou shouldst fear Him. So when Zeyd had performed the necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons." (33 : 37). God had pronounced, "God did not make your adopted sons as your own sons. To declare them so is your empty claim. God's word is righteous and constitutes the true guidance."

The verses in (24 : 11-20) refer to the slander on Aisha's character by the *munafiqeen*. The faithful were reminded not to listen to or spread rumours. The believers should think good of their own folk and ask the slanderers to bring forth the testimony of four witnesses as required by law.

The Holy Prophet was directed that if believing women came to him "taking oath of allegiance unto thee that they will ascribe nothing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right then accept their allegiance and ask Allah to forgive them. Lo ! Allah is Forgiving, Merciful." (60 : 12).

**VERSES FROM THE HOLY QURAN
ON
THE HOLY PROPHET AND THE MOTHERS
OF THE FAITHFUL**

فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ۝

[۱۹/۴۷]

So know (O Muhammad) that there is no God save Allah, and ask forgiveness for thy sin and for believing men and believing women. Allah knoweth (both) your place of turmoil and your place of rest. :47 . 19!

فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ
تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَنِسَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَكُمْ
وَأَنفُسَنَا وَأَنفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللَّهِ

[۶۱/۳]

عَلَى الْكٰذِبِيْنَ ۝

And whose disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him) : Come ! We will summon our sons and your sons, and our women and your women, and our selves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie: [3 : 61]

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعَكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ، وَلَوْلَا رِجَالٌ مُؤْمِنُونَ وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَؤُوهُمْ فِتْنَةً يَبْتَلِيكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ مَنْ يَشَاءُ لَو تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا

[٢٥/٢٨]

مِنْهُمْ عَذَابًا أَلِيمًا ۝

These it was who disbelieved and debarred you from the Inviolable Place of Worship, and debarred the offering from reaching its goal. And if it had not been for believing men and believing women, whom ye know notlest ye should tread them underfoot and thus incur guilt for them unknowingly ; that Allah might bring into His mercy whom He will—If (the believers and the disbelievers) had been clearly separated, We verily had punished those of them who disbelieved with painful punishment. [48 : 25]

يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ يَبَايَعْنَكَ عَلَى
 أَنْ لَا يُشْرِكْنَ بِاللَّهِ شَيْئًا وَلَا يَسْرِقْنَ وَلَا يَزْنِينَ
 وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ وَلَا يَأْتِينَ بِبُهْتَانٍ يَفْتَرِينَهُ،
 بَيْنَ أَيْدِيهِنَّ وَأَرْجُلِهِنَّ وَلَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ
 نَبَا يَعْنَهُنَّ وَاسْتَغْفِرْ لَهُنَّ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ○

[١٢/٦٠]

○ Prophet! If believing women come unto thee, taking oath of allegiance unto thee that they will ascribe nothing as partner unto Allah, and will neither steal nor commit adultery nor kill their children, nor produce any lie that they have devised between their hands and feet, nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. [60 : 12]

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ
 أُمَّهَاتُهُمْ وَأُولُوا الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي
 كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا
 إِلَىٰ أَوْلِيائِكُمْ مَعْرُوفًا كَانَ ذَلِكَ فِي الْكِتَابِ مَسْطُورًا ○

[٦/٣٣]

The Prophet is closer to the believers than their selves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the fugitives (who fled from Mecca), except that ye should do kindness to your friends. This is written in the Book (of nature).

(33 : 6)

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ
 شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ
 مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ
 لَهُ عَذَابٌ عَظِيمٌ ۝

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ
 خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ۝

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْلَمْ يَأْتُوا
 بِالشُّهَدَاءِ فَأَلَيْكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ ۝

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ
 لَمَسَّكُمْ فِي مَا أَنْفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ۝

إِذْ تَلَقَّوْنَهُ بِالسِّنْتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ
 لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ
 عَظِيمٌ ۝

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا
 مِبْحَنَكَ هَذَا بُهْتَانٌ عَظِيمٌ ۝

بِعِظَتِكُمُ اللَّهُ أَنْ تُعُودُوا الْمِثْلَ أَيَّدًا إِنْ كُنْتُمْ مُؤْمِنِينَ ۝
 وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ۝

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ
 آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ لَفِي الدُّنْيَا وَالْآخِرَةِ ۗ وَاللَّهُ
 يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ، وَ أَنَّ اللَّهَ رءُوفٌ

[٢٠ - ١١/٢٣]

رَحِيمٌ ۝

Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you. Unto every man of them (will be paid) that which he hath earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom.

Why did not the believers men and women, when ye heard it, think good of their own folk, and say: It is a manifest untruth?

Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah.

Had it not been for the grace of Allah and His mercy mercy unto you in the world and the Hereafter, an awful doom had overtaken you for that whereof ye murmured.

When ye welcome it with your tongues, and uttered with your mouths that whereof ye had no knowledge, ye counted it a trifle. In the sight of Allah it is very great.

Wherefore, when ye heard it, said ye not: It is not for us to speak of this, Glory be to Thee (O Allah); This is awful calumny.

Allah admonisheth you that ye repeat not the like thereof ever, if ye are (in truth) believers.

And He expoundeth unto you His revelations. Allah is Knower, Wise.

Lo! those who love that slander should be spread concerning those who believe, theirs will be painful punishment in the world and the Hereafter. Allah knoweth. Ye know not.

Had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Merciful, (ye had been undone). [24 : 11-20]

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِن كُنْتُنَّ تُرِدْنَ الْحَيَاةَ
الدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأَسْرِحْكُمْ
مَسْرَاحًا جَمِيلًا ۝

[۲۸/۳۳]

O Prophet ! Say unto thy wives : if ye desire the world's life and its adornment, come ! I will content you and will release you with a fair release. [33 : 28]

وَإِنْ كُنْتُنَّ تُرِدْنَ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حَتْفَ اللَّهِ

[۲۹/۳۳]

أَعَدَّ لِلْمُحْسِنَاتِ مِنْكُنَّ أَجْرًا عَظِيمًا ۝

But if ye desire Allah and His messenger and the abode of the Hereafter, then lo ! Allah hath prepared for the good among you an immense reward. [33 : 29]

يُنِسَاءَ النَّبِيِّ مَن يَأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبِينَةٍ يُضَعَّفُ
لَهَا الْعَذَابُ ضِعْفَيْنِ ۗ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝

[٣٠/٣٣]

O ye wives of the Prophet ! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah. [33 : 30]

وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا
نُؤْتِهَا أَجْرَهَا مَرَّتَيْنِ ۗ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ۝

[٣١/٣٣]

And whosoever of you is submissive unto Allah and His messenger and doth right, We shall give her reward twice over, and We have prepared for her a rich provision. [33 : 31]

يُنِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ
فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ
وَ قُلْنَ قَوْلًا مَّعْرُوفًا ۝

وَ قَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ
الْأُولَىٰ ۗ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَاطِعْنَ
اللَّهَ وَرَسُولَهُ ۗ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ

أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ۝ [٣٣/٣٢ - ٣٣]

O ye wives of the Prophet ! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.

And stay in your houses. Bedizen not yourselves with the bedizement of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing. [33 : 32-33]

وَ اذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ

[٣٣/٣٣]

إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ۝

And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo ! Allah is Subtle, Aware. [33 : 34]

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

وَالْقُنُوتِينَ وَالْقُنُوتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ

وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ

وَالْمُتَّصِدِّقِينَ وَالْمُتَّصِدِّقَاتِ وَالصَّالِمِينَ وَالصَّالِمَاتِ

وَالْخَافِضِينَ قُرُوجَهُمْ وَالْحَافِضَاتِ وَالذَّاكِرِينَ اللَّهَ

كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ۝

[٣٥/٣٣]

Lo ! men who surrender unto Allah, and women who surrender, and men who believe and women who believe and men who obey and women who obey, and men who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men modesty and women who guard (their modesty), and men who remember Allah much and women who remember—Allah hath prepared for them forgiveness a vast reward.

[33 : 35]

وَمَا كَانَ لِمُؤْمِنٍ وَلَا لِمُؤْمِنَةٍ إِذَا قَضَىٰ اللَّهُ وَرَسُولُهُ أَمْرًا

أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ

اللَّهُ وَرَسُولَهُ، فَقَدْ ضَلَّ ضَلَالًا مُّبِينًا ۝ [٣٦/٣٣]

And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair ; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest.

وَ إِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ
 أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ
 مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ
 فَلَمَّا قَضَى زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاهَا لَكَ لِي لَا يَكُونَ
 عَلَيَّ الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا
 مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ۝

[٣٤/٣٣]

And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour : Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah had a better right that thou shouldst fear Him. So when Zeyd had performed the necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled.

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ،

سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدِيرًا

مَقْدُورًا ○

الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ، وَلَا يَخْشَوْنَ

أَحَدًا إِلَّا اللَّهَ، وَكَفَى بِاللَّهِ حَسِيبًا ○

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولَ اللَّهِ

وَخَاتَمَ النَّبِيِّينَ، وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ○

[٣٠ - ٣٨/٣٣]

There is no reproach for the Prophet in that which Allah maketh his due. That was Allah's way with those who passed away of old—and the commandment of Allah is certain destiny—

Who delivered the messages of Allah and feared Him, and feared none save Allah. Allah keepeth good account.

Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is Aware of all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ۝

وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ۝

هُوَ الَّذِي يُصَلِّيْ عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ

الظُّلُمَاتِ إِلَى النُّورِ ۚ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ۝

تَحْنِيتِهِمْ يَوْمَ يُنْفَخُ سُرِّيَّهُمْ وَأَعَدَّ لَهُمْ أَجْرًا كَبِيرًا ۝

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا

وَنَذِيرًا ۝

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرًا جَاهِلِيًّا ۝

وَبَشِّرِ الْمُؤْمِنِينَ بِأَنَّ لَهُم مِّنَ اللَّهِ فَضْلًا كَبِيرًا ۝

وَلَا تُطِيعِ الْكُفْرَيْنِ وَالْمُنَافِقِينَ وَدَعِ أَهْلَهُمْ وَتَوَكَّلْ عَلَيَّ

اللَّهُ وَكَفَى بِاللَّهِ وَكِيلًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَكَحْتُمُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُمُو

هُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ

عِدَّةٍ تَعْتَدُونَهَا فَمَتَّعُوهُنَّ وَسِرَّوهُنَّ سِرًّا جَاهِلِيًّا ۝

يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ الَّتِي أَتَيْتَ
 أَجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا آفَاءَ اللَّهِ عَلَيْكَ
 وَبَنَاتِ عَمِّكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ
 خَلَّتِكَ الَّتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ
 نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا
 خَالِصَةً لَكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا
 عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ
 عَلَيْكَ حَرَجٌ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝

تُرْجَى مِنْ تَشَاءُ مِنْهُنَّ وَتُؤَى إِلَيْكَ مِنْ تَشَاءُ وَسِنِ
 ابْتِغَيْتَ مِنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ إِنْ أَدْنَيْتَ أَنْ
 تَقْرَأَ عَيْنَهُنَّ وَلَا يَحْزَنَ وَيَرْضَيْنَ بِمَا آتَيْتَهُنَّ كُلَّهُنَّ
 وَاللَّهُ يُعَلِّمُ مَا يَشَاءُ قُلُوبَكُمْ وَكَانَ اللَّهُ عَلِيمًا حَلِيمًا ۝

[٥١ - ٣٣/٣١ - ٥١]

O ye who believe ! Remember Allah with much remembrance. And glorify Him early and late.

He it is who blesseth you, and His angels (b]less you), that He may bring you forth from darkness unto light ; and He is Merciful to the believers.

Their salutation on the day when they shall meet Him will be : Peace. And He hath prepared for them a goodly recompense.

O Prophet ! Lo ! We have sent thee as a witness and a bringer of good tidings and a warner.

And as a summoner unto Allah by His permission, and as a lamp that giveth light.

And announce unto the believers the good tidings that they will have great bounty from Allah.

And incline not to the disbelievers and the hypocrites. Disregard their noxious talk, and put thy trust in Allah. Allah is sufficient as Trustee.

O ye who believe ! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely.

O Prophet ! Lo ! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side, and the daughters of thine uncles on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage—a privilege for thee only, not for the (rest of) believers—We are aware of that which We enjoined upon them concerning their wives and those whom their right hands possess—that thou mayst be free from blame, for Allah is Forgiving, Merciful.

Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou disirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again), that is better ; that

they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men) and Allah is Forgiving, Clement.

[33 : 41-51]

لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ
 أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ
 وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَقِيبًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ
 لَكُمْ إِلَى طَعَامٍ غَيْرٍ نَظِيرِينَ إِنَّهُ وَلَكِنْ إِذَا دُعِيتُمْ
 فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلَا مُسْتَأْذِنِينَ
 لِحَدِيثٍ إِنَّ ذَلِكَ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ
 وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْحَقِّ وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا
 فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَ
 قُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلَا أَنْ
 تُسْخِطُوهُ أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ
 عَظِيمًا ۝

إِنْ تُبَدُّوا شَيْئًا أَوْ تَخَفُوهُ فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا ۝

لَا جُنَاحَ عَلَيْهِنَّ فِي آبَائِهِنَّ وَلَا أَبْنَائِهِنَّ وَلَا

إِخْوَانِهِنَّ وَلَا أَبْنَاءِ إِخْوَانِهِنَّ وَلَا أَخَوَاتِهِنَّ

وَلَا نِسَاءِ هُنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ وَاتَّقِينَ اللَّهَ

إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ۝

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ

آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ۝

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا

وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا شَدِيدًا ۝

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بِغَيْرِ مَا

اِكْتَسَبُوا فَقَدْ احْتَمَلُوا بُهْتَانًا وَإِثْمًا مُّبِينًا ۝

يَا أَيُّهَا النَّبِيُّ قُلْ لِي أَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ

يُدْرِينَ عَمَلِيهِنَّ مِنْ جَلَدٍ بَيْنَهُنَّ ذَلِكَ أَذْنَىٰ أَنْ

يَعْرِفَنَ فَلَا يُؤْذِينَ ۝ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝ [٥٩-٥٢/٣٣]

It is not allowed thee to take (other) women henceforth, not that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is Watcher over all things.

O ye who believe ! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo ! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go) ; but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo ! that in Allah's sight would be an enormity.

Whether ye divulge a thing or keep it hidden, lo ! Allah is ever Knower of all things.

It is no sin for them (thy wives) (to converse freely) with their fathers, or their sons, or their brothers, on their brothers' sons or the sons of their sisters or of their own women, or their slaves. O women ! Keep your duty to Allah. Lo ! Allah is Witness over all things.

Lo ! Allah and His angels shower blessings on the Prophet. O ye who believe ! Ask blessings on him and salute him with a worthy salutation.

Lo ! those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained.

And those who malign believing men and believing women undeservedly, they bear the guilt of slander and manifest sin.

O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, that so they may be recognised and not annoyed. Allah is ever Forgiving, Merciful. [33 : 52-59]

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي

مَرْضَاتَ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحِلَّةَ أَيْمَانِكُمْ وَاللَّهُ سَوَّلَكُمْ

[٢ - ١/٦٦]

وَهُوَ الْعَلِيمُ الْحَكِيمُ ۝

O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives? And Allah is Forgiving, Merciful.

Allah hath made lawful for you (Muslims) absolution from your oaths (of such a kind), and Allah is your Protector. He is the Knower, the Wise. [66 : 1-2]

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ
 بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَفَ بَعْضَهُ وَأَعْرَضَ عَنْ بَعْضِ
 فَلَمَّا تَبَايَاهَا قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ
 الْعَلِيمُ الْخَبِيرُ ۝

إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا
 عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيْلٌ وَصَالِحُ الْمُؤْمِنِينَ
 وَالْمَلَائِكَةِ بَعْدَ ذَلِكَ ظَهِيْرٌ ۝

عَسَىٰ رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِّنْكَ
 مُسْلِمَاتٍ مُّؤْمِنَاتٍ قَنِيْطَاتٍ عِبَادَاتٍ مِّثْلِكَ نَسِيْبَتْ
 وَأَبْكَرًا ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا
 وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ
 لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝

[٦٦/٣-٦٦]

When the Prophet confided a fact unto one of his wives and when she afterward divulged it and Allah apprised him thereof, he made known (to her) part thereof and passed over part. And when he told it her she said: Who hath told thee? He said: The Knower, the Aware hath told me.

If ye twain turn unto Allah repentant, (ye have cause to do so) for your hearts desired (the ban); and if ye aid one another against him (Muhammad) then lo! Allah, even He, is his protecting Friend, and Gabriel and the righteous among the believers; and furthermore the angels are his helpers.

It may happen that his Lord, if he divorce you, will give him in your stead wives better than you, submissive (to Allah), believing, pious, penitent, inclined to fasting, widows and maids.

O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded.

[66 : 3-6]

CHAPTER 22

REWARD IN THE HEREAFTER

Allah has promised Paradise to men and women who believe, do good works and keep away from evil. They will be lodged in the company of pure companions in Gardens underneath which rivers flow.

VERSES FROM THE HOLY QUR'AN
ON
REWARD IN THE HEREAFTER

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ
مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ

[١٢٣/٣]

تَقِيرًا ۝

And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter paradise and they will not be wronged the dint in a date-stone.

[4 : 124]

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَمَسْكِنٍ طَيِّبَةٍ فِي
جَنَّةِ عَدْنٍ وَّرِضْوَانٍ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ

[٤٢/٩]

الْعَظِيمُ ۝

Allah promiseth to the believers, men and women, Gardens underneath which rivers flow, wherein they will abide—blessed dwellings in Gardens of Eden. And—greater (far)!—acceptance from Allah. That is the supreme triumph.

[9 : 72]

وَيَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ
 جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كَمَا رَزَقُوا مِنْهَا
 مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رَزَقْنَا مِنْ قَبْلُ
 وَأَنْتَوَابُهُمْ مُتَشَابِهَةٌ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ

[٢٥/٢]

فِيهَا خَالِدُونَ ○

And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: This is what was given us aforetime; and it is given to them in resemblance. There for them are pure companions; there for ever they abide. [2 : 25]

رَبَّنَا وَادْخُلْهُمْ جَنَّاتِ عَدْنِ الَّتِي وَعَدْتَهُمْ وَمَنْ

صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ وَذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ

[٨/٣٠]

الْعَزِيزُ الْحَكِيمُ ○

Our Lord! And make them enter the Gardens of Eden which Thou hast promised them, with such of their fathers and their wives and their descendants as do right. Lo! Thou, only Thou, art the Mighty, the Wise

[40 : 8]

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ
 أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرًا لَكُمْ الْيَوْمَ جَنَّاتٌ تَجْرِي
 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ
 الْعَظِيمُ ۝

يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا
 انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ
 فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورَةٍ، بَابُ
 بَاطِنُهُ، فِيهِ الرَّحْمَةُ وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ۝
 ينادونهم ألم نكن معكم قالوا بلى ولكنكم
 فتنتم أنفسكم وتربصتم وارتببتم وغرتكم
 الأمانى حتى جاء أمر الله وغرتكم بالله الغرور ۝
 فالיום لا يؤخذ منكم فدية ولا من الذين كفروا
 ما ولكم النار هي سؤلکم وبئس المصير ۝

[١٥ - ١٢/٥٤]

On the day when thou (Muhammad) wilt see the believers, men and women, their light shining forth before them and on their right hands, (and wilt hear it said unto them) : Glad news for you this day : Gardens underneath which rivers flow, wherein ye are immortal. That is the supreme triumph.

On the day when the hypocritical men and the hypocritical women will say unto those who believe : Look on us that we may borrow from your light ! it will be said ; Go back and seek for light ! Then there will separate them a wall wherein is a gate, the inner side whereof containeth mercy, while the outer side thereof is toward the doom.

They will cry unto them (saying) : Were we not with you ? They will say : Yea, verily ; but ye tempted one another, and hesitated, and doubted, and vain desires beguiled you till the ordinance of Allah came to pass : and the deceiver deceived you concerning Allah ;

So this day no ransom can be taken from you nor from those who disbelieved. Your home is the Fire : that is your patron, and a hapless journey's end. [57 : 12-15]

هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ
لِيَزِدُوا إِيمَانًا مَعَ إِيمَانِهِمْ ۗ وَاللَّهُ جُنُودَ السَّمَوَاتِ
وَ الْأَرْضِ ۗ وَ كَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝ لِيُدْخِلَ
الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا وَ يُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَ كَانَ
ذَلِكَ عِنْدَ اللَّهِ فُوزًا عَظِيمًا ۝ وَ يُعَذِّبُ الْمُنْفِقِينَ وَ
الْمُنْفِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِإِلَهِ
ظَنُّ السُّوءِ عَلَيْهِمْ دَائِرَةُ السُّوءِ ۚ وَ غَضِبَ اللَّهُ عَلَيْهِمْ
وَ لَعَنَهُمْ وَ أَعَدَّ لَهُمْ جَهَنَّمَ ۚ وَ سَاءَتْ مَصِيرًا ۝

He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's and the earth : and Allah are the hosts of the heavens and the earth : And Allah is ever Knower, Wise—

That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds—That, in the sight of Allah, is the supreme triumph.

And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end. [48 : 4-6]

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا
لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ۝

[54/3]

And as for those who believe and do good works, We shall make them enter Gardens underneath which rivers flow—to dwell therein for ever ; there for them are pure companions—and We shall make them enter plenteous shade.

[4 : 57]

قُلْ أَوْ تَسِيئَتِكُمْ بِخَيْرٍ مِّنْ ذَلِكَ لِّلَّذِينَ اتَّقَوْا عِندَ
رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَ أَزْوَاجٌ مُّطَهَّرَةٌ وَ رِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ

[١٥/٣]

بِالْعِبَادِ ○

Say : Shall I inform you of something better than that ?
For those who keep from evil, with their Lord, are Gar-
dens underneath which rivers flow, and pure companions,
and contentment from Allah. Allah is Seer of His
bondmen. [3 : 15]

وَالَّذِينَ صَبَرُوا ابْتِغَاءَ وَجْهِ رَبِّهِمْ وَأَقَامُوا الصَّلَاةَ
وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً وَ يَدْرَهُونَ

بِالْحَسَنَةِ السَّيِّئَةَ أُولَئِكَ لَهُمْ عُقْبَى الدَّارِ ○

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَ
أَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ وَالْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ

مِّنْ كُلِّ بَابٍ ○

سَلَامٌ عَلَيْهِمْ بِمَا صَبَرُوا تَمَّ قَوْلُ عُقْبَى الدَّارِ ○

وَالَّذِينَ يَنقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ
مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ

[٢٥ - ٢٢/١٣]

لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدَّارِ ○

Such as persevere in seeking their Lord's countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home.

Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate.

(Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home.

And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode. [13 : 22-25]

CHAPTER 23

PARADISE—THE ALLEGORICAL SCENE

One of the fundamental beliefs of a Muslim is in the life Hereafter. God has promised that those who do good deeds will be rewarded and the evil-doers punished. On the day of judgement everyone will be made accountable for his actions. The reality of life after death cannot be comprehended by the human mind but it will be a state of bliss, a source of everlasting happiness for the pious and an eternal torture for the evil-doers.

The Quran mentions in an allegorical fashion the state of happiness, contentment, and joy in which man will find himself in Paradise. The description is full of beautiful imagery.

Paradise will consist of Gardens underneath which rivers flow. There will be springs and fountains from which white delicious cups will be offered in trays of gold and goblets of silver. There will be shady trees, date-palms, pomegranates and other fruit trees. It shall be a Garden of Delight.

The dwellers in Paradise will be attired in silk with bracelets of silver. They will be reclining on couches lined with brocade. Fair carpets will be spread for them. They will be served by immortals of everlasting youth who will look like hidden and scattered pearls.

The companions of the dwellers shall be fair, and lovely Houris : wide-eyed with a modest gaze : virgins and untouched. There is no way to describe paradise but in a manner that human beings could comprehend. The Quran has referred to the pleasures and things which make man happy on this earth only to indicate that he will be rewarded to his entire satisfaction.

VERSES FROM THE HOLY QURAN
ON
PARADISE—THE ALLEGORICAL SCENE

إِنَّ يَوْمَ الْفَصْلِ بِمِيقَاتِهِمْ اجْمَعِينَ ۝
يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَ لَا هُمْ

يُنصَرُونَ ۝

إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ۝

إِنَّ شَجَرَةَ الزَّقُّومِ ۝

طَعَامُ الْأَثِيمِ ۝

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ۝

كَغَلِي الْحَمِيمِ ۝

خَمْدُهُ فَاغْتَبَلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ۝

ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ۝

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ۝

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ۝

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ۝

فِي جَنَّةٍ وَعُيُونٍ ۝

يَلْبَسُونَ مِنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ ۝

كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ ۝

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ۝

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ الْأُولَىٰ وَوَقَّعَهُمْ

عَذَابَ الْجَحِيمِ ۝

فَضَلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ۝

[٥٤ - ٣٠/٣٣]

Assuredly the Day of Decision is the term of all of them,
A day when friend can in naught avail friend, nor
can they be helped, Save him on whom Allah hath
mercy. Lo! He is the Mighty, the Merciful. Lo!
the tree of Zaqqum The food of the sinner!
Like molten brass, it seetheth in their bellies. As the
seething of boiling water, (And it will be said), Take
him and drag him to the midst of hell, Then pour
upon his head the torment of boiling water, (Saying):
Taste! Lo! thou wast forsooth the mighty, the noble!
Lo! this is that whereof ye used to doubt. Lo! those
who kept their duty will be in a place secure, Amid
gardens and water-springs, Attired in silk and silk
embroidery, facing one another. Even so (it will be).
And We shall wed them unto fair ones with wide,
lovely eyes. They call therein for every fruit in safety.

They taste not death therein, save the first death.
And He hath saved them from the doom of hell, A
bounty from thy Lord. That is the supreme triumph.

[44 : 40-57]

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ۝

فَأَكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَّهُمْ رَبُّهُمْ عَذَابَ

الْجَحِيمِ ۝

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ۝

مُتَكِينِينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ۝

وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ

أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ

شَيْءٍ كُلٌّ آمِرٌ لِّبِمَا كَسَبَ رَهِيئِينَ ۝

وَ أَمَدٌ لَهُمْ فِيهَا كِهَيَّةٌ وَ لَحِيمٌ مِّمَّا يَشْتَهُونَ ۝

يَتَنَزَّلُونَ فِيهَا كَمَا سَالَا لَنُغْوِي فِيهَا وَ لَا تَأْتِيهِمْ

وَ يَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَمَا نَهْمُ لَوْ لَوْ مَكُونُونَ ۝

[٢٥ - ١٤/٥٢]

Lo ! those who kept their duty dwell in gardens and delight, Happy because of what their Lord hath given them, and (because) their Lord hath warded off from them the torment of hell-fire.

(And it is said until them) : Eat and drink in health (as reward) for what ye used to do. Reclining on ranged couches. And We wed them unto fair ones with wide, lovely eyes. And they who believe and whose seed follow them in faith. We cause their seed to join them (there), and We deprive them of naught of their (life's) work. Every man is a pledge for that which he hath earned.

And We provide them with fruit and meat such as they desire. There they pass from hand to hand a cup wherein is neither vanity nor cause of sin; And there go round, waiting on them menservants of their own, as they were hidden pearls.

[52 : 17-24]

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝

ذَوَاتَا أَفْنَانٍ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝

فِيهِمَا مَا عَيْنُنِمْ تُجْرِينِ ۝

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝

Which is it, of the favours of your Lord, that ye deny?
 But for him who feareth the standing before his Lord
 there are two gardens. Which is it, of the favours of
 your Lord, that ye deny? Of spreading branches.
 Which is it, of the favours of your Lord, that ye deny?
 Wherein are two fountains flowing. Which is it, of the
 favours of your Lord, that ye deny? [55 : 45-51]

○ فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجِينَ

○ قِبَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ

○ مُتَّكِنِينَ عَلَى فُرُشٍ أَبْطَا لِنُهَا مِنْ إِسْتَبْرَقٍ

○ وَجَنَّا الْجَنَّتَيْنِ دَانٍ

○ قِبَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ

○ فِيهِنَّ قِصِرَاتُ الطَّرِيقِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ

○ وَلَا جَانٌ

○ قِبَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ

○ كَالهِنَّ السَّيَاقُوتُ وَالْمَرْجَانُ

○ قِبَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ

○ هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ

○ قِبَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ

○ وَمِنْ دُولِهِمَا جَنَّتَيْنِ

○ قِبَايَ الْآءِ رَبِّكُمَا تُكَذِّبِينَ

مُدَّ هَامَاتِنِ ○

فَبَيَّأِ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ○

فِيهِمَا عَيْنِينَ لَقَدْ أَخْتَنِينِ ○

فَبَيَّأِ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ○

فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ○

فَبَيَّأِ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ○

فِيهِنَّ خَيْرٌ حَسَّانٌ ○

فَبَيَّأِ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ○

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ○

فَبَيَّأِ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ○

لَمْ يَطْمِئْهُمْنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ○

فَبَيَّأِ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ○

مُتَكَيِّفِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرِيِّ حَسَّانِ ○

فَبَيَّأِ الْآءِ رَبِّكُمَا تُكَذِّبِينَ ○

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ○ [٥٥/٥٢ - ٤٨]

Wherein is every kind of fruit in pairs. Which is it, of the favours of your Lord, that ye deny? Reclining upon couches lined with silk brocade, the fruit of both gardens near to hand. Which is it, of the favours of your Lord, that ye deny? Therein are those of modest gaze, whom neither man nor jinni will have touched before them. Which is it, of the favours of your Lord, that ye deny? (In beauty) like the jacynth and the coral-stone. Which is it, of the favours of your Lord, that ye deny? Is the reward of goodness aught save goodness? Which is it, of the favours of your Lord, that ye deny? And beside them are two other gardens. Which is it, of the favours of your Lord, that ye deny? Dark green with foliage. Which is it, of the favours of your Lord, that ye deny? Wherein are two abundant springs. Which is it, of the favours of your Lord, that ye deny? Wherein is fruit: the date-palm and pomegranate. Which is it, of the favours of your Lord, that ye deny? Wherein (are found) the good and beautiful—Which is it, of the favours of your Lord, that ye deny? Fair ones, close-guarded in pavilions—Which is it, of the favours of your Lord, that ye deny—Whom neither man nor jinni will have touched before them—Which is it, of the favours of your Lord, that ye deny?—Reclining on green cushions and fair carpets. Which is it, of the favours of your Lord, that ye deny? Blessed be the name of thy Lord, Mighty and Glorious!

[55 : 52—78]

- إِذَا وَقَعَتِ الْوَاقِعَةُ ○
 لَيْسَ لِقَوْمِهَا كَذِبَةٌ ○
 خَافِضَةٌ رَافِعَةٌ ○
 إِذَا رَجَّيْتَ الْأَرْضَ رَجْمًا ○
 وَبُسَّتِ الْجِبَالُ بَسًّا ○
 فَكَانَتْ هَبَاءً مُنْبَثًّا ○
 وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ○
 فَأَصْحَابُ الْمَيْمَنَةِ لَا أَصْحَابُ الْمَشْأَمَةِ ○
 وَالْأَصْحَابُ الْمَشْأَمِ لَا أَصْحَابُ الْمَشْأَمَةِ ○
 وَالسَّابِقُونَ السَّابِقُونَ ○
 أُولَئِكَ الْمُقَرَّبُونَ ○
 فِي جَنَّاتِ النَّعِيمِ ○
 ثَلَاثَةٌ مِّنَ الْأُولِيَّةِ ○
 وَقَبَائِلُ مِّنَ الْآخِرِينَ ○
 عَلَى سُرٍّ مَّوْضُوعَةٍ ○

- مُتَكِيِّينَ عَلَيْهَا مُتَقَبِّلِينَ ○
 يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ○
 بِيَاكُوبَ وَأَهَارِيْقَ وَكَامِيٍّ مِنْ مَسْعِيٍّ ○
 لَا يُصَدِّعُونَ عَنْهَا وَلَا يَنْزِفُونَ ○
 وَفَاكِهَةٍ مِمَّا يَتَخَيَّرُونَ ○
 وَلَحْمِ طَيْرٍ مِمَّا يَشْتَهُونَ ○
 وَحُورٍ عِينٍ ○
 كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ○
 جَزَاءَ بِمَا كَانُوا يَعْمَلُونَ ○
 لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ○
 إِلَّا قِيْلًا سَلَامًا سَلَامًا ○
 وَأَصْحَابُ الْيَمِينِ ○ مَا أَصْحَابُ الْيَمِينِ ○
 فِي سِدْرٍ مَخْضُودٍ ○
 وَطَلْحٍ مَنضُودٍ ○
 وَظِلِّ سَمْدُودٍ ○

- وَ مَاءٍ مَّسْكُوبٍ ٥
 وَ فَاكِهَةٍ كَثِيرَةٍ ٥
 لَا مَقْطُوعَةٍ وَ لَا مَمْنُوعَةٍ ٥
 وَ قُرْشٍ مَّرْفُوعَةٍ ٥
 إِنَّا أَنشَأْنَا لَهُنَّ إِنْسَاءً ٥
 فَجَعَلْنَاهُنَّ أَبْكَارًا ٥
 عُرُبًا أَتْرَابًا ٥
 لِأَصْحَابِ الْيَمِينِ ٥
 ثَلَاثَةٌ مِّنَ الْأُولِينَ ٥
 وَ ثَلَاثَةٌ مِّنَ الْآخِرِينَ ٥
 وَ أَصْحَابِ الشِّمَالِ لَمَّا أَصْحَابِ الشِّمَالِ ٥
 فِي سَمُومٍ وَ حَمِيمٍ ٥
 وَ ظِلٍّ مِّن يَمِينٍ ٥
 لَا بَارِدٍ وَ لَا كَرِيمٍ ٥
 إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ ٥
 وَ كَانُوا يُصِرُّونَ عَلَى الْحِنثِ الْعَظِيمِ ٥
 وَ كَانُوا يَقُولُونَ إِذْ دَامَسْنَا وَ كُنَّا تُرَابًا وَ عِظَامًا ٥
 إِنَّا لَمُبْعُوثُونَ ٥

When the event befalleth—There is no denying that it will befall—Abasing (some), exalting (others); When the earth is shaken with a shock And the hills are ground to powder. So that they become a scattered dust, And ye will be three kinds : (First) those on the right hand ; what of those on the right hand ? And (then) those on the left hand ; What of those on the left hand ? And the foremost in the race : the fore most in the race. Those are they who will be brought nigh In gardens of delight ; A multitude of those of old And a few of those of later time, On lined couches, Reclining therein face to face. There wait on them immortal youths With bowls and ewers and a cup from a pure spring Wherefrom they get no aching of the head nor any madness. And fruit that they ^{””}prefer And flesh of fowls that they desire And (there are) fair ones with wide, lovely eyes, Like unto hidden pearls. Reward for what they used to do. There hear they no vain speaking nor recrimination (Naught)but the saying : Peace, (and again) Peace. And those on the right hand ; what of those on the righthand ? Among thornless lote-trees. And clustered plantains, And spreading shade, And water gushing, And fruit in plenty Neither out of reach nor yet forbidden, And raised couches ; Lo ! We have created them a (new) creation. And made them virgins, Lovers, friends, For those on the right hand ; A multitude of those of old And a multitude of those of later time. And those on the left hand : What of those on the left hand ? In scorching wind and scalding water. And shadow of black smoke, Neither cool nor refreshing. Lo ! heretofor they were effete with luxury, And used to persist in the awful sin. And they used to say : When we are dead and have become dust and bones, shall we then, forsooth, be raised again.

أَوْ آبَاؤُنَا الْأَوَّلُونَ ○

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ○

لَمَجْمُوعُونَ إِلَى مِيعَاتٍ يَوْمٍ مَعْلُومٍ ○

[٥٠ - ٤٨/٥٦]

And also our forefathers? Say (unto them. O Muham-
mad): Lo! those of old and those of later time Will
all be brought together to the tryst of an appointed day.

[56 : 48-50]

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا

مُحْضَرُونَ ○ فَالْيَوْمَ لَا تظَلِمُ نَفْسٌ شَيْئًا وَلَا

تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ○ إِنَّ أَصْحَابَ الْجَنَّةِ

الْيَوْمَ فِي شُغُلٍ فَاكِهُونَ ○ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ

[٥٦ - ٥٣/٣٦-

عَلَى الْأَرَائِكِ مُتَكِدُونَ ○

It is but one Shout, and behold them brought together
before Us! This day no soul is wronged in aught; nor
are ye requited aught save what ye used to do. Lo!
those who merit paradise this day are happily employed.
They and their wives, in pleasant shade, on thrones
reclining.

[36 : 53-56]

○ وَمَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

○ إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ

○ أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ

○ فَوَاحِشَهُمْ وَهُمْ مُكْرَمُونَ

○ فِي جَنَّاتِ النَّعِيمِ

○ عَلَى سُرُرٍ مُسْتَقِيمِينَ

○ يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ سَعِيدٍ

○ بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ

○ لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ

○ وَعِنْدَهُمْ قَصِيرَاتُ الطُّرْفِ عِينٌ

○ كَأَنَّهُمْ بَيْضٌ مَكْنُونٌ

[٥٩ - ٣٩/٣٤]

Ye are requited naught save what ye did—Save single-minded slaves of Allah; For them there is a known provision, Fruits. And they will be honoured. In the Gardens of delight, On couches facing one another; A cup from a gushing spring is brought round for them, White, delicious to the drinkers. Wherein there is no headache nor are they made mad thereby. And with them are those of modest gaze, with lovely eyes, (Pure) as they were hidden-eggs (of the ostrich). [37 : 39-49]

جَنَّتِ عَدْنٍ مُّفْتَحَةً لَهُمُ الْأَبْوَابُ ○

مُتَكَبِّرِينَ فِيهَا يَدْعُونَ فِيهَا بِمَا كَانُوا يُكْسِبُونَ ○

شَرَابٍ ○

وَ عِنْدَهُمْ قَصِيرَاتُ الطَّرِيقِ أَتْرَابٌ ○

هَذَا مَا تُوْعَدُونَ لِيَوْمِ الْحِسَابِ ○

إِنَّ هَذَا لِرِزْقِنَا مَالَهُ مِنْ تَفَادٍ ○

هَذَا وَإِنَّ لِللَّظْمِغِينَ لَشَرَّ مَآبٍ ○

جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ ○

هَذَا فَلْيَذُوقُوهُ حَمِيمٌ وَ غَسَّاقٌ ○

وَ الْآخِرُ مِنْ شَكْلِهِ أَزْوَاجٌ ○

[٥٨ - ٥٠/٣٨]

Gardens of Eden, whereof the gates are opened for them, Wherein, reclining, they call for plenteous fruit and cool drink (that is) therein. And with them are those of modest gaze, companions. This it is that ye are promised for the Day of Reckoning. Lo ! this in truth is Our provision, which will never waste away. This (is for the righteous). And lo ! for the transgressors there will be an evil journey's end. Hell, where they will burn, an evil resting place. Here is a boiling and an ice-cold draught, so let them taste it. And other (torment) of the kind in pairs (the two extremes) ! [38 : 50-58]

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ○

أَدْخُلُوا الْجَنَّةَ أَنْتُمْ وَزُوجُكُمْ تُحْبَرُونَ ○

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ ○

فِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ ○

فِيهَا خَالِدُونَ ○

وَتِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ○

لَكُمْ فِيهَا مَا كِبَرْتُمْ ○

[٤٣ - ٦٩/٧٣]

(Ye) who believed Our relations and were self-surrendered, Enter the Garden, ye and your wives, to be made glad. Therein are brought round for them trays of gold and goblets, and therein is all that souls desire and eyes find sweet. And ye are immortal therein. This is the Garden which ye are made to inherit because of what ye used to do. Therein for you is fruit in plenty whence to eat.

[43:69-73]

فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَ لَقَّعَهُمْ لَضْرَبَةً وَسُرُورًا ۝

وَ جَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَ حَرِيرًا ۝

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرُونَ فِيهَا شَمْسًا

وَ لَا زَمْهَرِيرًا ۝

وَ دَانِيَةً عَلَيْهِمْ ظِلُّهَا وَ ذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ۝

عَيْنًا فِيهَا تُسَمَّى مَلْسَبِيلًا ۝

وَ يُطَافُ عَلَيْهِمْ بِالْحَلِيقَةِ مِن فِضَّةٍ وَ الْكُؤُوبِ كَأَنَّ

قَوَارِيرًا ۝

قَوَارِيرًا مِن فِضَّةٍ قَدَّرُوهَا تَقْدِيرًا ۝

وَ يُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنْجَبِيلًا ۝

عَيْنًا فِيهَا تُسَمَّى مَلْسَبِيلًا ۝

وَ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ

حَسِبْتَهُم لُؤْلُؤًا مَّنشُورًا ۝

وَ إِذَا رَأَيْتَ نَعِيمًا وَ مُسَٰكًا كَبِيرًا ۝

عَلَيْهِمْ ثِيَابٌ مِّن سُندسٍ وَ خَضِرٌ وَ إِسْتَبْرَقٌ وَ حُلَّةٌ

أَسَاوِرَ مِن فِضَّةٍ وَ مَقَٰعِدُهُمْ رَبَهْمُ شَرَابًا طَهُورًا ۝

إِنَّ هَٰذَا كَانَ لَكُمْ جَزَاءً وَ كَانَ سَعْيِكُمْ مَّشْكُورًا ۝

Therefor Allah hath warded off from them the evil of
 that day, and hath made them find brightness and joy
 And hath awarded them for all that they endured,
 Garden and silk attire ; Reclining therein upon couches
 they will find there neither (heat of) a sun nor bitter
 cold. The shade thereof is close upon them and the clus-
 tered fruits thereof bow down. Goblets of silver are
 brought round for them, and beakers (as) of glass (bright
 as) glass but (made) of silver, which they (themselves)
 have measured to the measure (of their deeds) There are
 they watered with a cup whereof the mixture is of
 Zanjabil, The water of a spring therein, named Salsabil.
 There serve them youths of everlasting youth, whom, when
 thou seest, thou wouldst take for scattered pearls. When
 thou seest thou wilt see there bliss and high estate,
 Their raiment will be fine green silk and gold embroidery.
 Bracelets of silver will they wear. Their Lord will slake
 thirst with a pure drink. (And it will be said unto them) :
 Lo ! this is a reward for you. Your endeavour (upon
 earth) hath found acceptance.

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THE END